The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

THE HIGHER CHRISTIAN LIFE.

No. II.

ONE great reason why the discussions of this subject become cloudy and confused is that, in attaining it, the consideration of the element of *personal peculiarity* is, to a great extent, overlooked.

The inquirer has presented to him quantities of cases, in which most marked and delightful results have been obtained, and instead of making these instances, as they should be, a means of religious suggestion and stimulus, he forms some one or more of them into a standard of what he is in his own personality to expect to attain.

Now the highest form of Christian life is that in which the union of the soul to God is the most perfect and complete, and the whole life and conduct, through its minutest ramifications, brought into concord with this higher harmony.

But the causes which separate souls from this harmony are as various as temperaments and circumstances. False intellectual views, which obscure the Divine character, acting on minds of a certain class, are the obstacle; again, with others, physical habits, which disturb the balance of the nervous system and interrupt the clearness of its perceptions—false ideas, implanted by education, of what is to be sought or expected in religion—great stringency of personal will, unyielding pride of character, tenacity and obstinacy of disposition, habits of effeminacy and self-indulgence—any of these may be the obstacle—often the unsuspected obstacle—why the soul, fluttering and straining on her cord, still, like the chained eagle, cannot rise and soar away.

It therefore comes to pass that there may be in all these cases a distinct crisis, when the great obstacle gives way, in a marked and perceptible manner, and through the gap thus cleared a flood of peace and joy irradiates the soul and gives a new impulse to all its powers. There are doubtless an equal number of cases where the barrier is imperceptibly worn and frittered away, and the person, without any marked crisis, comes, by comparing one year with another, to feel that he has gradually gained this elevation.

The inquirer, who generally commences his researches by the reading of Christian experience, finds that it is now *this* idea—now that—which is the prominent one, but in each case the result is the same—there seems to be a crisis of the soul resulting in a great accession of spiritual life and strength. This crisis is called in different ages and denominations by different names. It is called the witness of the Spirit, the assurance of faith and hope, Christian perfection, holiness, etc.; but if we examine the facts under all these names, we shall find substantially the same features of experience—an excitement of the soul toward a definite point, a purifying struggle, a marked victory, raising the soul into a higher plateau of its spiritual life, so that ever after it sojourns in a purer air.

But as to the first inquiry in every case—*How am I to begin?*—it has answers as various as are human constitution, character, and circumstances.

Some undoubtedly must begin with the physical laws of their being. A man who is constantly unstringing his nerves and violating their action by unnatural stimulus or unhealthy modes of life, cannot look for a healthy religious experience, any more than one can see a fine prospect through a cracked, dirty, cobweb-curtained garret window. All evidence goes to show that the great model man after whom the Christian seeks to re-create himself, was a model *physically* as well as morally, and that the mighty levers of his moral and mental mission worked on the firm fulcrum of a strong, healthy body. Every bodily faculty was delicately pure, developed in perfect proportion, and capable of the highest endurance, and hence that most incomprehensible union of spiritual intensity with common-sense calmness which distinguished him. He who does not imitate the man Christ Jesus in these respects may have false ecstasies, trances, and illuminations, and come to end the whole in a mad-house. In this life perfect communion with God cannot be found by ignoring and despising the body—it must be sought in coincidence with physical laws. Herein lay one great mistake of the Mystics—to whom we owe much in this sphere of experience, because devoting their lives to this subject with energy and decision, they gained great stores of knowledge. But starting with the old idea of the impurity of matter, and regarding the body as a corrupting hindrance instead of a transparent medium, they pursued their object with a recklessness of physical laws, which mingled their divinest aspirations with morbid fancies.

One reads the histories of St. Theresa, John of the Cross, and Francis de Sales with a mixture of admiration and pain. One cannot help regretting that these glorious beings wasted so much of their strength in wrestling down and destroying those laws of their physical nature which might have been their strongest support in their quest of holiness. It was as if an angel, instead of using his wings to fly with, should sit down laboriously and painfully to pulling all the feathers out by the roots.

If the forty days' fast of Christ be quoted, as it often is, as a justification of a course of unnatural asceticism,—we answer that Christ's connection with the supernatural world was different from that of any mere human being, and that this incident was besides an exceptional one to the general course of his life—that his disciples were criticised for not fasting, and his cheerful enjoyment of social life and its common, homely blessings brought on him, as compared with the severe ascetic standard, the accusation of a gluttonous man, wine-bibber, etc., and when the accusation was brought to him he did not deny that the Son of Man did come eating and drinking like other human beings.

Christ lived in the open air, performed all his journeys on foot, and gave all the evidences of high bodily health—a physical perfection in which there was not only enough for daily wants, but a stock in reserve for uncommon exigencies, so that to pray all night after teaching all day did not produce instant prostration and exhaustion.

The apostles following in Christ's footsteps were specimens of cheerful, hardy, healthy men, living among men, vindicating all their rights to ordinary human enjoyments; and their exalted spirituality was no cellar nor hot-house growth, neither white and brittle for want of light and air, nor languid and heavy from stove heat and confinement; and, whatever may be thought of modern spirituality, we believe they touched the possible hight of human attainment in a healthy body.

To a seeker who longs for a higher plane of Christian life, it is certainly safe to give one direction. Do *not* neglect your health. Do not rush from meeting to meeting, sit in hot, unventilated rooms till a late hour in the evening, and keep the brain and moral faculties hour after hour on an unrelieved stretch, till you become nervous and sleepless. Remember that while in the body God's light must come through bodily laws. If Christ himself should walk visibly through our streets, and our windows were choked with dust and cobwebs, he would not probably work a miracle to make himself seen through them.

Nor let the seeker throw up all earthly duties to devote himself to those especially devotional. St. Theresa discovered in a convent that all work performed for the love of God becomes a sacrament, and Francis de Sales has much the same sentiment. *Wherever we are*, there is where we can best attain if we only know it; and whatever we have to do, if properly understood, is God's sacrament of union, in which he will meet us.

One of the most beautiful and striking instances of the development of the Higher Christian Life is found in the Experience of Mrs. Jonathan Edwards, as recorded by her husband.

Here we have a soul like that of St. Theresa, with a clear, practical, New England training, developing the intellectual equally with the spiritual faculties. Mrs. Edwards lived out wholly and healthily that whole sphere of social and family duties without which a woman is but a partially-developed being, and therefore escaped those twenty years of struggle with which the Spanish saint strangled that most glorious and noble part of God's work in her. Living in the dignified and calm performance of all her duties as mother of a large family and minister's wife in a flourishing parish, she arrived healthily, *through* her human duties, wisely understood and performed, at these high spiritual results and enjoyments;—results not to be expected truly, except in cases of similar temperaments, but still interesting to read and charming to contemplate.

Her husband writes of her that these spiritual discoveries came in the train of an increasing faithfulness in the performance of every duty, of great conscientiousness, humility, and prayerfulness.

Another thing to be said is—Do not expect any experience of another to be developed in you. The Christ-type, like the human form, will work itself out individually in each case; your experience will be like you, and come in conformity to your past history and the laws of your being. You will know *yourself* even in heaven. God himself values your identity too much to interfere with it. H. B. S.

Anniversaries.

THE ANNUAL COLLATION

Of the American Congregational Union.

THE most brilliant assemblage which was gathered for any occasion during the Anniversary week, was that which crowded the City Assembly Room on Thursday evening to partake of the annual Collation furnished to the members and friends of the American Congregational Union. More than seventeen hundred ladies and gentlemen were present, filling the hall to its utmost limit. Many of these were visitors from the country, including a large number of clergymen of various denominations. Admission was had by tickets, at fifty cents each. The room in which this festival was held is perhaps the most convenient and beautiful in the city for such a purpose; and the more agreeable aspect of the occasion was that of a good-humored company of friends, who, having been parted for a year, were now once more holding their yearly social and Christian reunion. The doors were opened at six o'clock, and an hour was given for conversation and hand-shaking. At seven the meeting was called to order by Rev. Dr. J. P. Thompson, who said:

"In behalf of the Committee of Arrangements appointed by the Trustees of the American Congregational Union, I am happy to introduce to you, as the Chairman for the evening, the Rev. Henry Ward Beecher of Brooklyn. [Immense applause.] And in order to guard against any erratic tendencies, I shall keep a seat close beside him myself, all the evening. [Laughter.]"

Mr. Beecher patted the shoulder of Dr. T. in such an approving manner as to excite another hearty laugh by the audience. He then rose and said:

"I have been taught—and no man has had better teachers, however little I may have improved by the teaching—I have been taught from my childhood that there was nothing which was not made better, sweeter, happier, by the Divine blessing. To-night we are gathered together, in some sense, as a family. We come together in our social capacity. We come to enjoy each other's presence and to be glad, and it seems eminently fit that our joy should have the Divine blessing resting upon it, and I know that you will unite gladly in an offering of praise, and in prayer of supplication. I ask Rev. Dr. Dwight of Portland, Me., to lead our devotions."

Dr. Dwight offered prayer, in which he returned special thanks for the Bible, the Puritan's book, and for the free institutions which the Puritans established in New England. The Chairman then rose and made the introductory address of the evening, as follows:

Introductory Speech by Rev Henry Ward Beecher.

My Christian friends: It is made my pleasant duty to greet you and to bid you welcome to-night, in this fair assembly. This festival is the festival of the Christian Congregationalists of New York. We do not lay aside our name, although we do not appear here as a sect. We are here entertaining guests in our household, and I see here brethren of the Baptist denomination—a very good denomination, that only needs to be made a little better to be as good as we are. [Laughter.] I see here, also, brethren of the Presbyterian denomination, and better *Field* good seed was never sown in [Laughter.] I see here, if I mistake not, brethren of the Presbyterian Church, and of the Episcopalian; and I know not that we have not representatives of all the Christian denominations. It gives us great pleasure to see them. We invite them here to-night, not to raise any questions between them and us, but simply to open our hearts to them very cordially, and to say, Brethren, whatever in the discharge of our duty we are obliged to do out there, (pointing to the door,) in here we want to show you that we have a large place and a warm place, a cordial heart and a friendly greeting for you. You are Christian guests, and we are Christian entertainers, and in the name of our Master we bid you welcome and are glad to see you. In the conduct of the services this evening there is but one thing that is to be forbidden, and that is silence and stupidity. [Laughter.] These are mortal sins. We account social feeling to be an eminent grace and virtue to-night, and if your gladness wreathe your face in smiles, do not think that they need to be checked in this presence; and if your smiles shall break out into laughter you are very welcome to laugh here, and I only wish that there may be such good and profitable matter set forth, as shall justify a great deal of laughter—for laughter is not only good for digestion but for character, too, and there is much Christian character residing in amiable dispositions. I hold in my hand a paper published in New York, which you may have heard of. It is called *The Evangelist*. [Laughter.] There is an article here which I do not know that I should have mentioned if I had not the very culprit before me. It is called "*Gastronomic Piety*," and it begins in this wise:

"The time was when fasting and prayer seemed naturally associated. When Daniel set his face unto the Lord God to seek by prayer and supplications, it was with fasting, sackcloth, and ashes. When the people of Nineveh believed God, they proclaimed a fast. Our fathers had a puritanic way of fasting on special occasions; many an interested and anxious listener at our Anniversaries, in years gone by, was content to deny his bodily appetite, that his soul might be fed and stimulated by the cheering intelligence and the glowing utterance of those occasions." [Laughter.]

Well, there is a great deal more that is equally good with that. Now all this, he says,—apparent as it is to remove the scruples of those who, at a distance, are casuistically discussing the experience attending the Anniversaries—does not go far enough. He says:

"We want the connection of gastronomics with piety more clearly delineated. We want an argument to remove the old-fashioned, puritanical objections to baiting the hook of the Anniversaries with this kind of meat. We think that here is a broad field for the exercise of ingenuity and intellectual ability, and we wonder that it has never been enlightened by a Star. Our bluntness of discernment only allows us to perceive a portion of it."

Well, the "Star" has arisen on the field, and we will therefore make a remark. [Great laughter.] Here is a little book that I hold in my hand, and, by-the-by, that is a very precious little book to me, not merely because it is the Bible, but because it is that exact book that I campaigned all Indiana with in the days of my Western ministration—that is the little book that I used to fire out of all over the Western lands. On looking over it I find a remarkable passage in the Book of Nehemiah, and if some of you have not read back so far as that, it will not hurt you to review the Bible a little. [Laughter.] It seems that the Jews had been carried away captive—in which case they resemble very many of the churches in our time. They had quite forgotten the law; they had not heard it read for a great while. So they gathered together, and Nehemiah and the priests spoke to them out of a wooden pulpit. Now, the people in those times had some ideas which have come down to modern days, as, for instance, that piety has some connection necessarily with a long face, and that when a man mourns and repents it must always be done in a minor key. This is the narrative: "So they read in the book"—that is, in the Bible, which had been long lost and was now recovered—"in the law of God, distinctly"—which is a very important thing—"and gave the sense"—which is still more important—"and caused them to understand the reading"—which is the hardest of all. [Great laughter.] "And Nehemiah, which is the Tirshatha, and Ezra the priest, the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep: for all the people wept when they heard the words of the law." "This day is holy unto the Lord your God." Now, then, what did they think was fit for a holy day? Why, listen. "Mourn not, nor weep, for all the people wept when they heard the words of the law." It was quite a revival time, you see, and they were struck under conviction. "Then he said unto them, go your way and eat the fat and drink the sweet, and send portions to them for whom nothing was prepared; for this day is *holy unto the Lord*; neither be ye *sorry*, for the *joy* of the Lord is your strength." And that has come down to this time, and will endure from this to the end of the world. "*The joy of the Lord!*" This joy is any man's strength. That is as good as if it was in the New Testament.

"So the Levites stilled all the people, saying, 'Hold your peace, for the day is holy; neither be ye grieved.'

"And all the people went their way to eat and drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."

If *The Evangelist*, therefore, will go back to this chapter, by the time that it has sailed down to the next anniversary occasions, and comes to the next Collation, I have no doubt it will be better informed as to the Christian mode of spending an anniversary evening in a social way. [Laughter.] However, experience has shown that fasting is not always disconnected with feasting. There have been periods when people here have been obliged to fast whether they wanted to or not. [Laughter.] On this evening, however, we hope to be able to satisfy all reasonable wants in this matter, and in due time. We have made arrangements to that effect, which we hope to carry out successfully. Whether there will be anything left to send to those who remain without a portion is yet to be seen. [Increased laughter.]

Allow me to say in respect to this matter, treating it a little more largely, and in closing these few remarks of mine, that I hold religion to be that large spirit of God shed broad upon the human heart, not developing any one form of experience, but developing every part of man's nature in its right estate and in its right subordinations. I hold that that spirit of divine love which is shed broad upon the heart makes the man better, not merely in his moral sentiments, but better in his whole intellectual life; better not in this alone, but in his artistic life, in his life of taste; better not in that alone, but in all his domestic affections; and that a truly felt manhood develops Christianity universally. And I hold it as a part of the Church to represent religion not merely by its doctrinal forms, not merely by its moral forms, but by its social and domestic duties. But one of the things we owe to the glory and honor of God is to manifest to the world that the glory of vital goodness is to make men not only for sweet affection, but we ought to show it to them in our assemblings, in other words, in our Christian Churches. The sweet juice of religion should be developed now as in other days the acid was. We ought to show that a Christian is above all other men free, strong, joyful, above other men fitted for the innocent amenities of life, and for all the sweet festivities that belong to social intermingling. And we have attempted in our small way, with imperfect success as yet, but every year with a better success, to show to our children, to the young persons of our churches, to our friends, to the community, that to become a Christian is not to become gloomy; not to become an isolated being, but that it develops all joyful feeling and all social nature. Together we Christians unite, as one in the love of God, but we will not forget that on this basis of the love of God we will build such love for each other that out of it will spring forth such fruit, such vines, such broad palm-trees, so many fragrant blossoms, and such clusters of joy, that men, looking upon us, shall glorify our Father in Heaven and say, Let me, too, be a Christian, if such is Christianity! [Loud applause.]

On again rising, Mr. Beecher introduced the Secretary of the Congregational Union, saying, "You will now listen to a speech from Rev. Mr. Langworthy. He says a statement; I say a speech."

Speech of Rev. I. P. Langworthy.

Rev. Isaac P. Langworthy said:

The one leading work of the American Congregational Union is to aid feeble Congregational churches in erecting houses of worship. I wish to answer three questions touching this work, viz., Is there want? Can we meet it? Will it pay? 1. There *is* want, it is *all* want; and there will be want in this direction as long as revivals continue and emigration does not cease. 2. We can meet this want. We have every facility for it. We do not exhaust our resources by our donations for other objects, and there is no danger of our doing so, if this were superadded. 3. It will pay—and no charity will pay quicker or better. We send the missionary, and pay him annually as much as it would cost to secure the erection of a sanctuary for his church, and then at once or very soon his church would sustain him without aid, and thus it becomes a *giving* instead of a receiving church. But I beg you consider the missionary himself! In the matters of his health, happiness, and usefulness every way, it will abundantly pay to build for him the sanctuary. No army can be successful against an enemy without weapons; no laborers can prosper in their work without tools. No more can our missionaries gather self-sustaining congregations until they have some fitting place in which to gather them. Now, the one hundred to five hundred dollars which may be needed for these destitute churches to make their sacrifices and labor available, is just putting the tools into the hands of laborers; it is arming our spiritual warriors who are doing battle for us in the name of the Lord in most exposed and barren regions. And this work will pay. Will you not give us the helping hand? We want funds. Friends, will you help us? Shall these more than ten thousand poor cry for aid, and shall we refuse to hear? The Church of the Puritans said NO. [Applause.] I am glad you applaud their act. *Go ye and do likewise*, and they in turn will applaud you.

Mr. Beecher—It is perfectly safe to believe every word he has said, for we are not going to take up any collection to-night. [Laughter.] We will now sing a hymn which has been sung in different languages for a thousand years, and which has so often found its way up to heaven that it knows how to go now.

The congregation then united in singing in a most spirited style, led by the brass band, the hymn,

"O holy, holy, holy Lord!"

Mr Beecher, after the singing was over, said:

Now, is it not good to sing together, when you put your whole life into a hymn? You are all sitting apart, but your voices and your souls twine together, and you are never so nearly united as when you are singing with a Christian heart a Christian hymn! I am now going to call for a response to the following sentiment:

"The Descendants of the Puritans—may they always proceed in right lines!"

What Became of King George.

Before I call the gentleman who is to respond, I wish to tell you a little story. In olden times, when this was British soil, there was a statue of King George in Bowling Green, made of lead. When the great popular outburst took place, this statue one night mysteriously disappeared. It was unknown, for a great while, what had become of it. Nor are there many here who can tell me now what became of it. But I know. It went across Long Island Sound, and was carried to Litchfield, where I was born, and there hacked to pieces. [Laughter.] It went into possession of old Gov. Wolcott. His son Frederick kept a journal, in which he relates how it was taken under a shed, and how he and his sisters ran it into bullets, which were used in the Revolutionary armies to fight King George's soldiers. They took the lead out of him to put it into his men. [Laughter.] That old Wolcott stock is one of which Connecticut may still be proud. For I saw yesterday, in the Academy of Music, one of the descendants of that name helping to pull down a king; [laughter;] and although just at the time the thing did not seem to be a victory, it showed that the old pluck was still left. I therefore call upon the Rev. Samuel Wolcott of Providence, R. I.

Mr. Wolcott was received with great applause, and spoke as follows:

Speech of Rev. Samuel Wolcott.

I am obliged to the Chairman for securing me so pleasant an introduction to this assembly, by reviving their patriotic recollections; and yet I felt assured of a kind reception, simply as the representative of the "Little Sister" in the Congregational sisterhood. The little sister! whom I once heard the Chairman sketch in three short words, as "small but sweet;" her stature not like to a palm-tree, nor claiming, in any feature, a resemblance to an object so commanding as the tower of Lebanon which looketh toward Damascus, but fair as a garden inclosed, with its living springs, its fragrant plants, and its pleasant fruits, as described in the Song of songs.

I have never imagined that our Puritan Fathers were sanguine of very hopeful results, in a Congregational view, as the fruit of their enterprise in colonizing Rhode Island. I have supposed that most of their projects were regarded by them as of greater promise, ecclesiastically considered, than the settlement of the Narragansett country. But our Congregationalism is having a kindly growth on those shores, side by side with the churches originally planted there, which I am happy to know are represented here this evening. The "church-extension" which we are prosecuting, is the conversion of souls to Christ; and living in peace with other Christian denominations, and dwelling together in harmony, we have been prospered by God, and no good man in our region would feel that the moral and spiritual forces which have been lodged in the bosom of our churches could now be spared. We sigh for no change, either in government or worship, standing fast in the liberty wherewith Christ hath made us free, nor entangled in any yoke of bondage. The truth is, Sir, that our faith and our polity are the natural offshoots of the Puritan stock, and no repressive influences can prevent their full and fair development in any locality to which the true sons of the Pilgrims may penetrate. The descendants of the Puritans, of all the early colonies, distinct in their origin, character, and history, meet at this festival from distant homes, blended in sentiment and sympathy, imbued with common principles, and pervaded with the common glow of consecrated memories and hopes.

One object of this gathering, as has been pleasantly stated by the Chair, is to elicit that innocent and playful social element, which was less prominent than some others in the character of our fathers, and in which history represents them as somewhat deficient; not because it did not belong to them, but because their rugged mission was fitted to keep it in check, and bring out the more severe and stern features. The stress of the duties to which they were summoned, was often unrelieved by a relaxation which would have aided them, and have made them not less inflexible but more genial. While we recognize the pleasant design of the festival in this respect, and gladly interchange these social and fraternal greetings, it is proper for us to remind ourselves that, though allowed an indulgence which was denied to our fathers, whose unbending gravity we do not copy, we are not to relax a jot in the assertion of the high principles with which they were identified, and in the discharge of the solemn trusts which they have bequeathed.

We shall received, indeed, no slight benefit, if we now return to our respective fields of labor cheered and refreshed by this interview, by its friendships formed and renewed, and by the bond of mutual confidence and affection made stronger than before. We should be richly rewarded for our Anniversary visit, if it were only for the impulse which we receive from the enlivening intercourse of this cordial reunion, associated as it ever will be in our recollections with the delightful hospitalities of the Christian homes which have been opened to us, and the households to which we have been introduced, and that will be strangers to us no longer. But shall we not gain a more decided advantage, if we also go home with our moral purposes quickened and our moral strength invigorated?

The sentiment to which I have been called to respond is grateful to me, because it recognizes the moral principles of our Puritan Fathers. The exhortation to us, as their descendants, to proceed in right lines, rests on the well-known fact that their own course was straightforward; they made straight paths for their feet, and it is only by direct movements that we shall adhere to their principles and follow in their steps. And never, surely, has there been a period in our history, when those who prize their faith and their freedom were called upon more imperatively to forsake all the paths of tortuous policy, and pursue with unfaltering fidelity the simple line of righteousness. The American people, ay, Sir, the American churches, of this generation, have needed a voice as of one from the wilderness to proclaim in their ears the fundamental and forgotten truths of equity, liberty, and humanity; to recall them to the cardinal principles which have been violated, to the sacred duties which have been neglected, and to the immortal interests which have been sacrificed. Much of the work which our fathers did must soon be done over again, and more effectually, if their early vow of consecration is to be made good, and our heritage saved to freedom and to Christ, to freedom's God. And upon us, who have entered into their labors, and who cherish the aspirations and hopes which animated them, this service, under God, is now devolved.

But we are admonished, Sir,—have been this week, and were before—to be quiet in the matter, and not make any noise about it; and some secular hearer tells us that it painfully disturbs his sensibilities to hear any pointed allusion in the pulpit to the moral questions of the day. Would to heaven that it were lawful for us to be quiet! Have you never longed, Sir,—I know that you have—to be permitted to put off the harness of battle, and repose from the bitter conflict! Have you never sympathized—I know that you have—with the fervent longing of the Psalmist, Oh, that I had wings like a dove, for then would I fly away and be at rest; I would hasten my escape from the windy storm and tempest? For myself, permit me to say, as a Christian pastor, before God, that I love peace and quiet, and have no relish for agitation, clamor, and contention. I am not a stranger to the impulses which led the devout Kempis to tread the paths of peace, "in poverty, retirement, and with God." I love "the calm retreat, the silent shade" I love the green pastures and the still waters, where the Great Shepherd feedeth his flock, and maketh it to rest at noon. One of the most pleasing images which visits my mind, (and not seldom,) is that of the sainted Edwards, not alone as he appeared on the public arena of controversial discussion, much as I honor the lofty bearing of the calm, fearless, and valiant champion of the truth, but as through his private journal I behold him in the seclusion of a sweet orchard on the banks of the Connecticut river, communing with heaven and with his own heart, plucking the little white flower of spring, as a modest emblem of the Divine love, his soul suffused with a religious sensibility to which every flower was redolent of Sharon's Rose, and every object in nature suggestive of the beauty of holiness, and of the glory of Immanuel. What Christian heart can be insensible to the charm of such a scene, or unconscious, in the contemplation of it, of a longing desire to break away from the incumbrances of earth and the discordances of sin, and seek some spot, serene and lovely, where the spirit of celestial peace, like a gentle dove, might nestle and dwell in the bosom, undisturbed and unterrified?

But ah! Sir, is such our present destiny? May we flee, like the prophet, into the wilderness, or be dumb when confronted with injustice and iniquity. Does no stirring duty meet us, in a world like this? Are not stern responsibilities pressing upon us? Would not the quiet of religious meditation become vapid and worthless, if not pervaded with a healthful moral tone, and sustained by resolute action? If the piety of this age needs (as it does) the retired walks of devotion, does it not need, as urgently, a fearless testimony for the right, faithful unto the death? If there is needed a wisdom which is pure and peaceable, is it not also a wisdom which is *first pure*, THEN peaceable? Is it not the glorious office of the Gospel to reform abuses, and destroy the works of darkness? and how shall the organic sins, which have become intrenched in human society, be dislodged and demolished, except by direct assault and a determined valor? When judgment is turned away backward, and justice standeth afar off; when truth is fallen in the street, and equity cannot enter; and he that departeth from evil maketh himself a prey, or is accounted mad—do we not need men who, in vindication of truth and justice, will count not ease nor reputation dear unto them? men inspired with the dauntless courage of the world's confessors, reformers, and martyrs, the heroic witnesses for Jesus who have led the ranks of the flame-crowned host against the redoubts of Satan? In our own day, and in our own land, do we not need ministers of Christ like him whose grave, hallowed as the sepulcher of a prophet, rests in the bosom of the fair island of our little state, and whose Theology was not divorced from humanity—preachers

"like him who Newport's market trod,
And o'er her slave ships shook the bolts of God?"

Let us move in right lines, and we shall move safely. Let us follow our great Leader, and in losing our lives we shall save them.

"Soldier of Christ, oh lose not heart,
But learn what God is like,
And in the darkest battle-field
Thou shalt know when to strike.
And blest is he who can divine
Where the real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.
Oh learn to scorn the praise of men!
Oh learn to love with God!
For Jesus won the world through shame,
And beckons as the road."

Distribution of Flowers to the Ladies.

Mr. Wolcott, at the close of his speech, took his seat amid great applause. The Chairman rose, and the applause still continuing, he said:

I suppose you do not mean an encore; you do not want the same thing over again. [Great laughter.] While the band are discoursing some of their sweetest and profoundest music—say, something from Beethoven—the ushers are empowered to discharge one of the most agreeable duties of the evening. They will distribute to every lady in the room a bouquet of flowers. [Applause.] I may say that the gentlemen are to have no portion in this exercise. They will therefore consider themselves, for the time being, annihilated. [Laughter.] An effort has been made to provide every lady in the congregation; but whether there is enough for every one, will appear better when they have been distributed. Very likely there will be not quite enough. So you may understand that all those who receive bouquets receive them as special testimonies of our universal regard to each one; and that if there are any who receive none, it is because we consider their merits beyond all expression! [Great laughter.]

Dr. Thompson—Lest any should covet these two particular bouquets on the desk, I claim the privilege of presenting one, at the close of the exercises, to Mrs. Henry Ward Beecher; and whatever other lady can so far win the favor of the Chairman as to induce him to present to her the other bouquet, is welcome to it. [Laughter.]

Mr. Beecher—I will occupy the rest of the evening in meditation. [Laughter.]

The band then struck up their music, and the ushers began the distribution of the flowers. The scene soon became very lively. The bouquets were carried on large trays over the heads of a procession of men in single file, passing up and down the different aisles, and were rapidly, and without the least confusion, distributed through the entire house. They were fresh-plucked and beautiful, and filled the hall with a perceptible fragrance. When this episode was over, the Chairman said:

I call your attention to the following sentiment:

"*Our Congregational brethren of the Baptist order*—When the Puritan Fathers cast out Roger Williams from Massachusetts, they sent forth religious freedom to possess the whole land."

Whom shall we call among so many that will suggest themselves to any one familiar with that noble band of men, the Baptist ministers of our time? One that formerly lived among us, and has been called in God's providence—and most fitly—to preside over a young yet already distinguished institution of learning:—the Rev. Dr. Anderson of Rochester University. [Applause.]

Speech of Rev. Dr. Anderson.

Mr. Chairman:—I have been doing a very injudicious thing to-day. I have been getting into a minority. [Laughter.] We have been having a family fight for two or three days, among us Baptists, and I have been on the losing side. [Laughter.] More unfortunately still, I have been waited on directly and indirectly by somewhat less than a dozen of exceedingly grave and reverend doctors of divinity, and solid men of New York, with the intimation that I have done a very injudicious thing; that to have uttered opinions, and above all to be in the minority, is an unfortunate thing for a man who is President of a college. I believe that I ought to have my official gown stripped from my back, and that I should be sent back again to the city to be an items-man. Brother Thompson, will you take me?

Dr. THOMPSON—Yes, Sir. [Laughter.]

Dr. ANDERSON—A witty Vermont poet says that "Plymouth Rock is the *blarney-stone* of the Pilgrims!" [Laughter.] I have sometimes feared that religious liberty and Roger Williams would come to be ours. I am one of those who believe that the existence of sects is not an unmixed evil. Wherever there is free, spontaneous intellectual and moral life, there must be differences of opinion; and these differences of opinion will ripen into institutions and become fixed, definite, and positive. They interpenetrate each other. They modify each other. These sects, I believe, are calculated to keep the moral and religious atmosphere pure. Every sect of importance has come to life in the form of a protest against some form of doctrinal or practical error; and it is by these continual protests that the moral and religious world moves on. We are not suffered to become crystallized and hardened into a fixed and immovable condition. This protest, whatever it may be, which gives rise to an individual sect, becomes the leading idea of its subsequent life. It is modified, changed, adjusted into new relations, but it remains the fundamental idea in all its future progress. The main idea of the sect to which I belong is, first, the supreme authority of God's Word, and in consequence, liberty of thought, or the right of private judgment. Out of these two fundamental principles arises, as a matter of course, the principle of religious liberty. Not toleration! Not the gracious permission to think and to act under the supervision of an established religion; but liberty of thought—freedom of conscience before God! [Applause.] What we have contended for is liberty of conscience, not toleration. We scorn the very idea of being tolerated. Tolerated! It is a grand impertinence for any man to tolerate me, or you, Sir! [Laughter.] Dr. Anderson here related some early historic incidents, showing how the persecuted Baptists had found refuge from their persecutions among the noble-minded Dutchmen. He also quoted some early political records, showing how liberty of thought and conscience was respected by the Baptists at the beginning of their existence. He regretted to say that the noble old John Robinson, who left Delft Haven and came over in the "Mayflower," was not at first so liberal-minded as to come up to the great idea of these men, and wrote a book against their confession of faith. These early, heroic men said, "We challenge king and state to their faces, and will not give way to them, no, not a foot!" Here was Baptist "higher law," with a vengeance! [Laughter.] All honor to the noble pilgrims, your predecessors, who left their country and came to this wilderness, and who knelt down, with uncovered heads, under a winter sky and thanked God for the privilege of worshiping him; [applause;] but should there not be equal honor to those noble men whose hearts were filled with a patriotism so stern that they could not leave their poor, old mother England, but felt that they must go back to that fast-anchored isle, and there do battle for the great truths of human freedom! He alluded to an incident which connected Baptists with Congregationalists. In 1643, seven Baptist churches of London made a confession of faith, to show to the world what they believed, and why they believed it. In 1619, just after the accession of William the Dutchman, they met again to make a new confession, for this reason. At the Savoy Conference, with which all Congregationalists are acquainted, a confession of faith had been established almost in the same words with the Westminster Confession now used. The Baptist Convention of 1689 formed a new confession in good part of the same words as that of the Independents. They alluded, in noble terms, to the example of their brethren of the Congregational order. So that however we may differ in a few points, we agree in more. There is a bond of union in our grand, noble, elastic church-polity. [Applause.] Those Baptists, at that time, saw also, very clearly, that the right of private judgment, to be good for anything, involved the intelligent action of the mind. They recognized the necessity of having their clergy and laity well instructed.

A VOICE—Face the audience!

Dr. ANDERSON—There is so much attraction in my brother Beecher's face that I cannot help turning this way! [Laughter.]

Mr. BEECHER—I am quite satisfied that he is orthodox, and if he will only lay aside a few peculiarities we will take him into the Congregational Church. [Great laughter.]

Dr. ANDERSON—I cannot do it, Sir!

VOICES—Face this way!

Mr. BEECHER—You are a handsome man, Sir, and the people know it, and want to see your face. [Laughter.]

Dr. ANDERSON proceeded to mention the zeal with which the English Baptists, in the time of John Bunyan, prosecuted their work—instancing that many of their noblest men had touched the bottoms of all the dungeons in England. Their principles are now a part of the common possession of our race. They have slowly but steadily been translated into facts, and have become part of the law of our land. Baptists are now carrying the same principles into the heart of Germany and into Denmark, Norway, and Sweden, under the shadow of the Arctic zone. And, he added, I have even been told of three thousand Baptized, or Baptist, Christians in Plymouth church of Brooklyn. [Laughter.] I have been reading some old confessions of faith to-day. This is precisely the term they used—"baptized Christians;"—that is the origin of our name. Pardon me if I have got astride of the sectarian horse. [Laughter.] The same principles are being propagated in India. No longer does the Government there maintain Brahminism as the religion of the state. They assert the equality of all forms of religion, in the eye of the law. Sir, I am gratified to give you a cordial greeting to-night, as a New England man. Why, my ancestors fought the Tejuns, [laughter,] and they carried muskets on the banks of the Hudson. I can recall to mind the venerated forms of those noble old men from whom I received, in great part, my religious culture. We do not learn our principles from books—from musty records. We learn them from our fathers and our mothers. I can remember hearing my mother discuss the strong doctrines of Andrew Fuller. We may preach, but it is in vain unless there is sound teaching at the fireside. Ah, Sir, the memory of that mother is dearer to me than the grandest wreath that ever adorned the head of a scholar, or the proudest title that my country could confer on me. From the mother of Jesus to the time of Harriet Newell and Ann Judson, have women been foremost in all that is elevated and ennobling. Ah! woman!

"Not she with traitorous kiss the Savior stung;
Not she denied him with unholy tongue;
She, when apostles shrank, could danger brave;
Last at the cross, and earliest at the grave!"

[Great applause.]

Mr. BEECHER—I am satisfied that I called out the right man. [Laughter.] But still, I have my quiver full of them. There are two or three young Baptists here. Before we are done, we will see what their mettle is. And now, since Dr. Anderson has alluded to the service rendered to religious liberty by the Dutch, we have a brother here of the Dutch Reformed Church, and I believe of Dutch blood too. I shall ask him to speak to this sentiment:

"*The Work of Propagating the Gospel*—A pledge of the Unity of Christians."

I introduce to you the Rev. Henry M. Scudder—a name which I need only mention, and you all recognize it at once. [Applause.]

Speech of Rev. Henry M. Scudder.

Mr. SCUDDER, on stepping forward, said he feared the audience were doomed to be disappointed, for the idea of a Dutchman was generally associated with a notion not inaptly illustrated by the story of the Irishman who, having built his home, surrounded it with a wall four feet high and five feet broad, and being asked by a neighbor his reason for it, declared, "Sure if the wall falls it will be higher than ever." [Laughter.] Such was the general opinion as to the architectural build of a Dutchman. [Laughter.] He was supposed to have more horizontal, than vertical. He (the speaker) proceeded to say that he accepted the sentiment with all his heart, and coincided fully with the gentleman who had preceded him as to the folly of making Church distinctions among Christians, when Christian work was to be done. The only difference, he said, turning to the Chairman, is that mine is a little better, for if it wasn't I would go over to yours at once. [Laughter.] A Hindoo proverb says, "If you mollify a dog's tail with oil, and put it into splints, yet you cannot get the crook out of it." Now, this denominationalism is the crook, and every man is expected triumphantly to wag his own peculiarity. [Convulsive laughter.] But don't you see that we have a ground for gratitude. The crook is not in the head, it is not in the legs, it is not in the heart; it is in the tail. [Renewed laughter.] Our denominationalism is the tail end of us, and if you cut it clean off, we would be just as well off as before; and the fact is, there are many breeds that are supposed to be improved by chopping off their tails when they are young. [The laughter became almost convulsive, and was actually painful.]

Mr. BEECHER—This, Sir, is downright murder. If carried on further, I must stop such c

for him, before entering heathen ground. [Great laughter.] I have another sentiment:

"*The Puritan College*—A stronghold of learning, of order, of religion, and of freedom."

It is well to call out some of these professors—these recluse men—these men of books, and shades, and meditations. I introduce Prof. Thacher of New Haven.

Speech of Prof. Thacher of New Haven.

Prof. THACHER began by saying that although in an evil hour he had engaged to be present, yet he felt that he might well be excused. In leaving New Haven, he had left one of his colleagues at the point of death—referring to Prof Olmsted. Those of you, said he, who have known him, will agree that he has been a faithful man; faithful to the duties of his post; faithful as a student, faithful to society, faithful to his family; and when he goes before the Great Judge, I doubt not but he will hear from him, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Faithful to his family! From mature youth—these all died in the faith. Within how few years have five of my colleagues been summoned to their account! Norton, in the vigor of youth; Stanley, in the midst of manhood; Kingsley, and Taylor, and Olmsted, having passed their three-score years and ten! After a full life of full duty, they have passed up! To what end, Sir, have we these frequent admonitions? What means this sudden summons to us? It calls us to recognize the fact that, in the midst of our duty, we may be suddenly called to give an account! But perhaps I ought not to cast this shadow over your festivities. But here are so many who have listened to the instructions of these men—so many who have lingered in those shades of Yale, that it seems not inappropriate even to check your social mirth a moment, and remind you of the dead! Only one of the men who belonged to the academical faculty of Yale College when I became a member of it, twenty years ago, now survives with me. And these facts bring me to the very subject which is brought before you in this sentiment. They remind me that a college should be always governed as an instrumentality of God—that it should be a stronghold of religion and of good principles. No Puritan College should be forgetful of the fact that its substructure is Christianity; that it is consecrated to Christ; that all its learning should be not for its own end, but for Christ's. When a college forgets that this is the object of its existence, it is not a Christian college. When it looks to success and not to principle, when it tries to build itself up by excluding principle, it ceases to be a Christian college. Christianity develops the principles to which a college should be devoted. It should not pursue learning for the sake of learning, but learning for the sake of the progress of good principles and the cause of Christ. Let not a college fear to follow the principles of Christianity, nor withhold its advocacy of things that are as plain as the light because they may hurt the institution. Are you afraid to commit yourself to a principle which you know to be right? Are you afraid to follow the lead of God's truth? "He shall give his angels charge over thee, and in their hands shall they bear thee up." Fear not to trust yourself to truth, to freedom, to humanity. You are safe, if the world deserts you! [Applause.] The speaker referred to the important work which colleges had to perform in the education of youth. He alluded also to a venerable man (Dr. Lyman Beecher) who had sent several of his sons in succession to different colleges, and what had become of the sons.

At the close of Prof. Thacher's remarks, the Chairman rose and said:

Mr. Beecher's Concluding Remarks.

There were two colleges that began early in our colonial history—one, in many respects, nobler, yet in some respects reeled, and stumbled into error—having forsaken the faith of its eminent founders. Old Harvard is yet to be converted, and it will be! But the other college—Old Yale!—has stood through her hundred years true and faithful to her trust! [Applause.] She has never known an hour in which there was not a godly man in her presiding chair, and praying men in all her professors' chairs; and scarcely has there ever been half a decade of years that there have not been revivals in her church. And I can say that when we, that are but sprouts here, shall blossom in the other land, I think God will look upon no other blossoms with more favor than upon those men who were teachers of youth—in obscurity—behind walls—with untiring fidelity—almost unknown—who yet are our master-workmen and foundation-builders. I think that next to missionaries, God will say to these men, "Well done, good and faithful servants!" And if there has gone up from that revered and beloved institution, which you represent to night, [turning to Prof. Thacher,] the spirit of a good man departed, I doubt not that ten thousand times ten thousand angels flock to the gate to sing his choral welcome, and to give him an abundant entrance there! And we are not sorry. I am never sorry over victory. There is but one defeat; that is, when we are born! There is but one victory; that is, when we die!

Thus far, I think, you will bear me witness that we have had not merely a pleasant evening, but a profitable one. I am very sorry to take you down from the hights of communion, and to lead you to carnal comforts; but the body is a fact, and it has its rights; and although we admit it to be something humiliating, it is not to be denied that after a time men do get hungry. [Laughter.] And for one, I myself am somewhat hungry to-night. I have been looking wistfully over yonder. I have seen the cornucopias. It is my pleasant duty, while we are regaled with music—and I wish you to take notice that we are being served in this regard by a band whose name is co-extensive with our continent—which never appears but to cheer and delight! We are listening to Dodworth's band! [Applause.] While we are supplying the body, they will lift us up by their heavenly sounds! We do not ask you to help yourselves. The arrangements are quite perfect. The persons in the aisles must clear the way. [Laughter.] The gentlemen who have the service in hand will pass up and down and supply you all. I don't wish to disturb the reporters, but they will have nothing to report now! [Laughter.]

The aisles were then cleared, the reporters' tables removed, the reporters invited to the platform, the ushers called in with their tea trays, and the whole audience were in a moment regaled with the scent of supper, and sat eagerly expectant of its substance. A large cornucopia, neatly folded and labeled "Sixth Annual Collation of the American Congregational Union," contained the necessary elements of a hearty lunch, beginning on the top with a solid sandwich or biscuit, and running down to the point with raisins, figs, and other deliencies of dessert. The cornucopias were rapidly distributed and quite as rapidly emptied; the great audience, during the eating, presenting the lively appearance of an immense picnic party. The second course was a distribution of dishes of ice-cream, and there was an exhilarating "war of the roses" in the conflict for strawberry and lemon! The happiness of struggling for a saucer of cream can be equaled only by the happiness of getting it; and both these sources of true enjoyment were open to the company. During the feasting there were some random witticisms shot from the platform, for which, however, our reporter did not think it worth while to lay aside his cornucopia and ice-cream. Among others, Mr. Beecher announced that he had at last found a lady to whom he would present Dr. Thompson's bouquet. Considering how good a man Dr. T.'s wife had made of her husband, in view of the unpromising materials which she had to work upon, he desired to present it to her. [Laughter.] After due time had been given to do justice to the bounty of the supper, as the evening had waxed late, a parting hymn was announced—

"When shall we all meet again?"

The admirable tune to which these words are set in the Plymouth Collection, was sung with great feeling and effect, the band leading with full orchestra; after which the Benediction was pronounced by Rev. Dr. Badger, and the company retired, carrying away with them the memories of a delightful evening which will not be forgotten till another year.

Princeton.—The trustees of the Theological Seminary have under consideration the pressing need of additional accommodation for the large number of students in attendance on the instructions of the institution. From the growing confidence entertained in all parts of the country in this institution, as the bulwark of sound conservatism, the existing accommodations will be entirely inadequate for the number that will be flocking to Princeton for theological instruction.—*Newark D. Adv.*

Reopening of the Slave-Trade.—At a resent meeting of the Black Oak (S. C.) Agricultural Society, resolutions were adopted requesting the Legislature of South Carolina "to take such steps as will induce a change of the unconstitutional and iniquitous law of the United States forbidding the introduction of the negro from Africa into the Southern states." The preamble is, in substance, that the South is in great need of negro labor, and that the planter is the best missionary to the African.

AMERICAN TRACT SOCIETY.

Business Meeting at the Academy of Music.

We gave last week a brief editorial account of the annual business meeting of the American Tract Society, held in the Academy of Music, in this city, Wednesday, May 11th. We put on record to-day a fuller account, for historic reference. Life-members and life-directors were the only persons admitted to the ground-floor of the building, and to the stage. Two galleries were well filled with spectators. At nine o'clock the President of the Society, Chief-Justice Williams of Connecticut, with Rev. Drs. Spring, De Witt, Clark, Hallock, Adams, and Krebs of this city, and Rev. Drs. Murray and Magie of Elizabeth, N. J., Hewitt of Bridgeport, Ct., Hon. W. C. Alexander of Princeton, N. J., and others entered the house and took seats upon the platform. Prayer was offered by Rev. Dr. Gardiner Spring of this city. Rev. Dr. De Witt made a statement in behalf of the Executive Committee—chiefly a rehearsal of the past labors of the Society, and a vindication of the good intentions of the Committee. At the conclusion of his remarks,

Dr. MAGIE of Elizabeth, N. J., offered the following resolution:

Resolved, That the officers of the Society for the ensuing year be the same as for the last year, except that Hon. W. C. Alexander of New Jersey be elected a Vice-President, and Rev Christopher C Gadsden of Charleston, S. C., a director, in the place of *S. F. Backus*, Esq., and Rev. Dr. Johns, deceased.

This resolution not appearing to be seconded,

Mr. R. D. BENEDICT of Brooklyn said that he desired to offer another resolution, as it was proper that instructions to the officers of the Society should be made before, rather than after, they were elected.

Mr. O EASTMAN desired to say, to prevent misunderstanding, that the motion was for the election of the officers, other than the Executive and Publishing Committees, and did not include them.

Mr. BENEDICT said he so understood it, but desired to introduce his resolution before any officers were elected.

Mr. LEWIS rose to a point of order, that Dr. Magie's motion was the one before the meeting.

Mr. BENEDICT said that he had addressed the Chair before that motion was seconded, and he therefore had the floor.

Mr LEWIS said that there was naturally a moment of pause after Dr. Magie's resolution was read, and when the gentleman rose and addressed the Chair it was naturally supposed that he rose for the purpose of seconding the resolution; and it was hardly fair for him now to introduce an independent subject.

Mr. W. C. PRIME of New York asked if it was claimed by the gentleman that he had the floor because Dr. Magie's motion had not been seconded. Being informed that it was, he said that neither had the gentleman's motion been seconded, and he now seconded Dr Magie's motion.

Mr. BENEDICT said that in the first place he had not yet had the opportunity to make any motion, and, in the second place, he had not yielded the floor for any such purpose.

Mr PRIME said that the gentleman had yielded the floor to several persons before.

Mr. BENEDICT replied he had yielded the floor to a point of order taken against him, which had not yet been decided; that if he was decided to be out of order he should take his seat at once.

The CHAIRMAN was not willing to decide upon the question; he had heard no seconding before the gentleman addressed him; still there might have been one which he had not heard.

Mr. BENEDICT repeated that he addressed the Chair before any one had seconded Dr. Magie's motion; if there was any man who claimed to have seconded it before he addressed the Chair, he should like to have him say so.

Dr. MURRAY of Elizabeth, N. J., said that immediately on Dr. Magie's resolution being read he had seconded it.

Mr. BENEDICT said that did not meet the question at issue, but the Chair decided that he was out of order, and he thereupon took his seat.

Dr. WILLIAM PATTON of this city then obtained the floor. He moved that the resolution under consideration be postponed for the purpose of allowing him to offer one.

Great uproar ensued, with cries of "Question, question."

Dr. PATTON—Whereas—["Order," "Order," "Sit down," and great hisses.] You may go on, gentlemen; my father went through the Revolutionary war. [Laughter]

MANY VOICES—"Order," "Sit down," "Question," "Hah," "Sh." [Cries and hisses.]

Dr PATTON—I proposed to read, and I am going to do it. [Here Mr Patton's voice was completely lost in the cries, whistlings, and hisses which rose from all parts of the house.]

A GENTLEMAN, who rose to a point of order, said he did not think Mr Patton had any right to make a speech, and he called for the question on his motion to postpone Dr Magie's motion. [Cries of "Question," "Question," rose from all portions of the building, making confusion worse confounded.]

Dr PATTON—I have a right to speak on my motion to postpone, and to read my resolution as a part of my speech.

A VOICE—We have not granted your motion yet.

ANOTHER VOICE—We might as well grant a ten hours' speech.

Dr PATTON [beginning to read]—Whereas ["Question," "Question," and cries of "Sit down;" hisses]

—the African ["Sit down," "down." The house was a perfect Babel for a few minutes.]

Dr PATTON [reading]—is contrary—[another uproar in the midst of which Dr. Patton's voice was lost entirely.]

Dr. PATTON [reading]—is condemned—[another storm of cries, hisses, whistlings, and cries of "Question."]

Dr. PATTON—If the President—['Question," "Sit down" Confusion reigned again, and drowned the voice of the speaker.]

VOICE FROM THE GALLERY—You had better remember that prayer of Dr. Spring's before you attempt to play Tammany Hall here.

Rev. Dr. SPRING said he hoped the Doctor might be permitted to read his resolution; though he should probably vote against it, he was for allowing discussion to a reasonable extent.

Dr. PATTON then read his resolution, as follows:

Whereas, The African slave-trade is contrary to the first principles of the Gospel and humanity, is condemned by all Evangelical Christians, and is repudiated by all Christian, civilized, and enlightened nations; and *Whereas*, There are indications that this trade, with all its crimes and horrors, already is, or is about to be, reopened by adventurers from this country; and *Whereas*, The only barrier to this trade is the moral sense, enlightened by the Gospel;—therefore,

Resolved, That the Publishing Committee be directed to issue during the present year a tract or tracts calculated to arouse and concentrate the religious sentiment of Evangelical Christians against the slave-trade, and to set forth its wickedness before the nation.

After reading the resolution, Dr. Patton began to make some remarks, when the President observed that, under the Constitution, he thought it not allowable to instruct the Committee.

A GENTLEMAN—in the body of the house—moved to lay Dr. Patton's resolution on the table.

When the motion was put, the vote in the affirmative was very strong, and followed by immense applause. The "Noes," being comparatively faint, elicited great laughter.

A VOICE—Very weak! ten to one against you.

Rev. SAMUEL WOLCOTT of Providence then succeeding in obtaining the floor, he proposed to offer Dr Patton's rejected resolution, with an amendment which would do away with the objection. He began to read his resolution without Dr. P.'s preamble.

A VOICE—Oh, read the whole

Mr. WOLCOTT—Whereas, the African slave trade—

VOICE—Oh, that's the same motion!

Mr. WOLCOTT—It is not! the resolution is entirely different. [Cries of "Go on," "Go on," mingled with hisses.]

Mr. WOLCOTT, after reading a preamble the same as Dr. Patton's, read the following resolution:

Resolved, That the publication during the present year of any well written pamphlet or tract which may be offered to the Publishing Committee, calculated to arouse and concentrate the religious sentiment of all Christian men against the slave-trade, and set forth its great wickedness before the nation, will meet with the warm approbation of this Society.

Mr. WOLCOTT—Mr. President, not forty years have passed since the great orator of New England whose voice is now hushed in the grave—

W. C. ALEXANDER of New Jersey said he was sorry to interrupt the gentleman's eloquence, but he thought the gentleman was out of order.

Mr. WOLCOTT—I am only offering some suggestions. ["Question," "Question," "Sit down," "Sit down," hisses, and cries.]

The PRESIDENT said that if the gentleman was allowed to go on, some other gentleman might offer another resolution simply to take up time.

Mr. WOLCOTT attempted to explain, but was hooted down and silenced.

The motion to postpone Dr Magie's motion was then put and decided in the negative by a very large vote, followed by great applause, with a few hisses.

Mr WOLCOTT attempted again to make himself heard, but was silenced by cries of "Down," "Down," and hisses.

The motion to proceed to the election of officers was carried, a few scattering "Noes" being received with laughter.

On motion of Dr. CHICKERING of Portland, the Society took a recess, in order to proceed to the election of officers.

The officers of the preceding year (with the addition of Wm. C. Alexander of New Jersey as Vice-President and Christopher B. Gadsden of Charleston as Director) were re-elected, by a vote of 331 to 23.

After the recess,

Rev. Dr. CHICKERING of Portland offered the following resolution:

Resolved, That the Society now take a recess to allow the Board of Directors to elect the Executive Committee before the religious services commence.

Rev. Mr EASTMAN explained, after the motion was adopted, who were allowed to vote. He moved that the Chair appoint a Committee to count the votes.

Messrs. A. R. Wetmore, Jasper Corning, A. L. Ely, and Rev. Drs. W. Clark and Hatfield were appointed the Committee.

As the election was proceeding a lively scene took place. The officers of the Society were actively distributing printed tickets, when some one in the body of the house asked what was the "regular" ticket.

Dr. BACON—What do you call the "regular" ticket?

Dr. HEWITT proceeded to read the printed ticket.

Dr. BACON asked Dr. Hewett by what authority he called that the regular ticket.

The Chair reminded Dr. Bacon that this was a recess.

Dr. BACON—Yes, of the Society to allow the Directors to proceed with an election.

Dr. HEWITT—Dr. Bacon asked what was the regular ticket.

Dr. BACON—I didn't. [Laughter.]

Dr. HEWITT—You did.

The Chair checked the speakers, and the election proceeded.

Officers for Next Year.

The result of the balloting was declared, as follows:

Publishing Committee—Rev. David Magie, D.D., Elizabeth, N. J., 1848; Rev. Wm. R. Williams, D.D., 1848; Rev. Wm. Adams, D.D., 1851; Rev. Benj C. Cutler, D.D., 1853; Rev. Nehemiah Adams, D.D., Boston, Mass., 1854; Rev. Thomas De Witt, D.D., 1858.

Distributing Committee—Wm Forrest, 1831; Alfred M. Treadwell, 1853; Oliver H Lee, 1855; Alfred S. Barnes, 1857; Samuel S. Constant, 1858

Finance Committee—Richard T. Haines, 1825; Moses Allen, 1825; Thomas C. Doremus, 1837; Richard S. Fellowes, 1847; Geo. N. Titus, 1848; Oliver E Wood, 1849.

The above committees compose the Executive Committee. They were elected by a vote of 331 to 32 scattering.

The Chair declared the meeting of the Directors ended, and called the Society to order.

JOHN JAY, Esq., then offered the following resolutions, which he submitted without debate:

Mr. Jay's Resolution.

Whereas, It was unanimously and solemnly adjudged by this Society in 1837, after long and careful deliberation, and in accordance with the unanimous report of the Committee of fifteen, that these moral duties which grow out of the existence of slavery as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture and so much deplored by evangelical Christians, undoubtedly do fall within the province of this Society, and can and ought to be discussed in a fraternal and Christian spirit; and

Whereas, At the meeting of the Society in 1858, the omission of the Publishing Committee to perform the said duty during the year then past, was reported, with a special apology for the said omission at the said time, and the said report was accepted; and,

Whereas, No sufficient reasons are apparent to justify the Society in a prolonged neglect from the said duty, while there are urgent reasons why the same should be promptly and faithfully fulfilled;—therefore,

Resolved, That the Publishing Committee be instructed to publish, during the coming year, one or more tracts on the moral evils and vices which slavery is known to promote, and which are so much deplored by evangelical Christians.

Speech of Daniel Lord, Esq.

DANIEL LORD, Esq, lawyer in this city, got the floor and made a long speech, which, from the novelty of the views which it contained, and the criticism with which it was reviewed on the day following by Rev. Henry Ward Beecher, we print entire as follows:

Mr. President:—I oppose this resolution; not from any hostility to the sentiment it contains, nor from any unfriendliness to those who differ from me on the course of the Executive Committee. But it involves principles in the administration of charitable funds, of deep consequence. They deserve the careful consideration of intelligent and fair-minded men of every color of preference.

This resolution of instruction is founded on previous resolutions of instruction of the Society; and proceedings have taken place which call on us to look at the true condition of all this subject; for to continue further in the same way, may end in the breaking up of all the charitable foundations in our country. Let us, therefore, see what the American Tract Society is, and what are its relations to the property and funds which it administers.

We are led by a false analogy to compare this with other societies and combinations of men for pecuniary purposes and objects, in which the members are proprietors of the funds for their own profit and use, as our banking or insurance companies. Nothing can be more unlike. Nor can this Society be compared with political or municipal societies, forming their own constitutions, and managing affairs with original intrinsic right, at pleasure. This Society and its property rest on a widely different basis. This is a charitable foundation, and is governed by principles not familiarly known, and yet very simple and easy to be understood.

Its property is derived from donations—from gifts, for the charitable objects. An examination of the subject involves a notice of the *donors*, from whom the property is derived: of the *beneficiaries*, or proposes to be carried out; and of the *plan* on which its affairs are to be administered.

Now, as to the DONORS, they give their property to the charity; it is an entire gift, parting with their right as proprietors. After a thing is given, every man, woman and child knows that the giver can no longer control or direct it. If, therefore, all those who have contributed to make up this fund from the beginning of this Society, even if the venerated dead could be raised to be present, they could have no right to interfere with or change the administration of the fund. They gave it away.

But for what purpose, on what plan did they give it? Ascertain this, and you ascertain the character of the property and the plan of its management. Learn on what plan it was solicited and received, and then the property is to be protected and devoted to this plan. And every consideration, not only of law, but of justice and morality, of honor, religion, and gratitude, secure its management in the very way and to the precise object intended. It is thus eminently a TRUST property. The Society does not own it for itself. If all its members could be collected together and should agree to apply it to their own use, such an attempt would be shocked and such an act be idle. Nor can they deviate in its use or management from the plan on which it is given, for the same reason.

The plan of this charity is contained in its written constitution: and first let us consider who are its beneficiaries. They are the ignorant, the unenlightened, the needy, over the whole country. And how are they to receive the benefits? By the circulation of religious tracts. Circulation may fairly be used as a name to represent the beneficiaries. The object of the charity is not to declare the principles of its managers or members; not to discuss or settle controversies; not to declare for or against slavery; but to enlighten its beneficiaries by the circulation of tracts. This is the limit of its action, on the plainest reading of the paper.

However proper, then, a treatise might be, however suitable, if it could be circulated, to do good, yet if it cannot be circulated, it cannot be printed at the expense of the fund without a breach of trust. What would be said of printing a tract in a language which those to whom it was to be sent did not understand! And yet how does that differ from printing tracts which these to whom they are addressed will not receive? Tracts on slavery might be very able in their teaching; tracts against polygamy the like; but how idle to attempt to send the latter to the Mormons, or the former to other parts of the country, where they would be excluded. And this circumstance, of whether they could or could not be circulated, must be determined as a preliminary question of fact by the managers of the Society.

Who then are the managers of this property? They are of two classes, each with specific and definite powers, declared in the written plan of the Society. They are (1) the members of the Society, and (2.) the Executive Committee named in the plan.

The members of the Society are mere trustees; they have no power as proprietors; they have powers only under the trust; they have no other. In looking into the constitution of the charity, their only power and function is, at their annual meeting, to nominate and appoint the officers of the institution,—the effective managers of the charity. For this purpose the members must meet; they are to consult, deliberate, and, if they please, debate, as to the past conduct of the officers who may be presented for re election. In this election each individual must act on his own enlightened discretion; he is a trustee, exercising a power in which he has no interest and others have; and therefore he must act personally. He cannot delegate this discretion. One having a power of appointment as trustee cannot delegate it to his clerk or his attorney. He must be personally present; he must meet his fellow-members, that they may confer and debate as to the proper discharge of the duty they are to perform; but when performed, his power for the time is executed. He has no power reserved to control those whom he has elected. The plan of the charity has conferred the power of carrying out its purposes to those whom he has appointed. The members can no more interfere with the discretion of the officers by them nominated, than those who elect judges can direct them what judgments they shall render.

It is evident, too, how important this is to the conduct and security of the trust. A popular meeting, swayed by passionate eloquence, sympathizing in local feelings, would be a most unsafe depository of the functions in question. It also is likely to be composed most extensively of those who reside nearest to the place of meeting, and the course of the charity would thus be made dependent, in a degree, on the place of meeting; and might vary as that should be New York, or Boston, or Syracuse, or Rochester. No property would be more insecurely protected than that of this charity, if its management could be thus interfered with.

The other managers of the charity are the Executive Committee. By the plan of the charity, this is composed of three bodies, one for the providing of funds and the care of them, one for the providing of tracts to be circulated, one for the circulating itself. These are the depositories of the powers of the charitable institution for their respective purposes. When appointed according to the constitution, they hold under the original donors, under the original gift. They cannot have their powers retrenched, but are trustees for definite duties. The sixth article, to secure unity in the selection of Tracts, distinctly provides that the Publishing Committee shall not have in it more than one person of one denomination, and that no tract shall be published against the dissent of any one member of this committee. Now the one person dissenting might abuse his veto; but he cannot be questioned about it, because the plan of the charity gives it to him absolutely; the only remedy would be to remove him at the next election. How idle then to instruct this committee? What right have the members who have executed their power of management by the election, to interfere with this veto power? But the attempt to instruct the committee assumes to take away not the veto of one, but the discretion of all. The plan of the charity has not in it such an inconsistency. And how impracticable to execute such a construction of it. The publication and the circulation of tracts must depend on occasions, on emergencies, to be acted on as they arise. It has been wisely committed to a select, an elected body, on the American idea of a representative system: not on the rash, reckless, and often arbitrary models of a mere democracy, casually collected and swayed by impulse.

What was done in 1857, referred to in this resolution, was, however well designed, a great usurpation by the managing body of members on the managing body of directors. It was against right; its consequences have shown it to have been unwise.

The principle before us lies at the basis of this and other similar institutions. If the provisions of written plans of a charity are to be swept away by the breath of eloquence in a popular audience, (and every large collection of men is such,) then men who, in life or on the voyage of death, are intending charitable gifts, will never commit them to such an uncertainty, such insecurity, such exposure to controversy and perversion.

In conclusion, I move, with a view to make it a test question for this time and for all time, that the motion of Mr. Jay be laid upon the table, and that after this meeting it shall never be heard of any more, except in the lamentations for its fate. [Immense applause, cheers, and hisses.]

The Gag-Law Introduced.

Rev. Dr. J. P. THOMPSON—Does the gentleman mean to cut off all debate?

Mr. LORD—In this popular meeting I do.

Dr. THOMPSON—In what other place, then, will there be opportunity?

Mr. LORD—In *The Independent* every day. [Laughter.]

JOHN JAY, Esq., obtaining the floor, claimed the right to speak. [Cries of "Question," "question," hisses; completely drowning Mr. Jay's voice.]

The motion of Mr. Lord was then put and carried amid the utmost confusion, cries of "Order," "order," "gag law," "gag law," whistlings, and hisses.

Mr R. D. BENEDICT—I appeal from the decision that the motion was carried. [Laughter and hisses.]

Rev. E. W. CLARK of Brooklyn—I appeal that it cuts off all discussion. [Cries of "Order," "order," "sit down," "sit down," mingled with hisses and cheers.]

The PRESIDENT undertook to quell the confusion, but failed utterly to do so.

Mr. BENEDICT—I don't believe the motion was carried. [Hisses.]

The PRESIDENT—Does the gentleman appeal from the decision of the Chair?

Mr. BENEDICT—I don't believe it was the honest vote of the Society. ["Sit down, sit down." "Adjourn," "Let's adjourn!" mingled with hisses and laughter.]

A VOICE—Is this a meeting of the Society?

The PRESIDENT—It is.

Mr. WOLCOTT—If this is a meeting of the Society, I have a motion to put. [Cries of "Question! question!" till Mr. Wolcott was obliged to sit down.]

Dr. THOMPSON—Did not Mr. Jay offer his resolution to the Directors?

The PRESIDENT—He did.

Dr. THOMPSON—I would like to ask whether (as the vote on Mr. Lord's resolution was responded to by many life-members who are not Directors)—whether that vote ought not to have been given entirely by the Directors before whom Mr. Jay presented his motion? [Cries of "Good," "Good," and great applause.]

In the midst of the confusion, the PRESIDENT explained that after the election of officers, he had declared the Society in session again, though, perhaps, he had done it somewhat informally, supposing it would make no particular difference.

Mr. WOLCOTT—As the Chair has decided the Society to be in session, I suppose it will be in order to submit a motion.

[Here Mr. Wolcott's voice was completely drowned in the storm of hisses, and cries of "Question," and "Order."]

Mr. WOLCOTT—I offer—

[This second attempt of Mr. Wolcott was no better than the first—the noise and confusion being worse than before; and the cries to "adjourn," "adjourn," and "sit down," continuing till he was obliged to be silent.]

Rev. R. W. CLARK, getting the floor, began to speak.

The PRESIDENT—To what question are you speaking?

Mr. CLARK—To the question whether the Directors are still in session. [Great laughter.]

The PRESIDENT stated that he had declared that the business before the Society was in order.

Mr CLARK—I did not hear that.

MANY VOICES—We heard it here.

Mr. WOLCOTT—I understood it so, and undertook to offer a motion, and was about to say that I did it with no captious spirit, but with a sincere desire to promote the Divine glory. [Cries of "motion," "motion," hisses and cheers, and the utmost confusion.]

After the confusion had somewhat subsided, Mr. Wolcott proceeded to read the following resolution:

Whereas, The African slave-trade—

A VOICE—That is the third time that resolution has been read already.

Rev. S. Wolcott's Resolutions.

Mr. WOLCOTT:

Whereas, The African slave-trade is contrary to the first principles of the Gospel and humanity, and is condemned by all Evangelical Christians, and is repudiated by all Christian, civilized, and enlightened nations; and *Whereas*, There are indications that this trade, with all its crimes and horrors, already is, or is about to be, reopened by adventurers from this country; and *Whereas*, The only barrier to this trade is the moral sense, enlightened by the Gospel;—therefore,

Resolved, That the Publishing Committee be directed to issue, during the present year, a tract, or tracts, calculated to arouse and concentrate the religious sentiment of Evangelical Christians against the slave-trade, and to set forth its wickedness before the nation.

Resolved, That the publication during the present year of any well-written pamphlet or tract which may be offered to the Publishing Committee, calculated to arouse and concentrate the religious sentiment of all Christian men against the slave trade, and set forth its great wickedness before the nation, will meet the approbation of the Society.

Mr. WOLCOTT said there were no coercive measures in this resolution; it was a simple expression of desire that might possibly decide the Committee to publish certain things about which they might be in doubt. In regard to the impossibility of circulating tracts, he said that a tract which this Society had refused to publish, was published by the Boston Society, and the first order for 1,000 copies was from the *South*. [Applause.]

Speech of Rev. Rufus W. Clark.

Rev R. W. CLARK—I am happy in the opportunity of addressing an audience of Christian gentlemen, [Laughter,] and I express the feelings of every one in this house when I say that we are agreed in the desire to have the slave-trade arrested. On that point we are unanimous.

But the question before us is—Shall this Society publish a tract or tracts in regard to this iniquity? If it has established its principle of action—of publishing on specific sins—by its issues in regard to intemperance, profanity, Sabbath-breaking, and dancing, why should this subject be an exception, and the Committee refuse to utter a word against the iniquities of the African slave-trade? The doctrine that the views of all Evangelical Christians must be met in the publications, does not prevent the issue of tracts on the evils of the liquor traffic, although some church-members are engaged in the business. So of other sins that have been exposed.

Besides, there are many Christians at the South who abhor this African slave-trade as intensely as any gentleman in this house; and they would welcome any influences from any quarter to aid them in its suppression. Some have received slavery as a burden from their ancestors, and are perplexed to know how to get rid of the evil. But, in regard to the slave-trade, they are most decided in their hostility, and any man who maintains that the South, as a body, would object to a tract upon this subject, grossly misrepresents that part of the country.

I have been pastor of a church in a slave territory, (though, thank God, no member was a slaveholder,) and I know Christian men, elders in churches, who mourn over the evils of slavery, and would do anything in their power to get rid of the system. [Applause.] Politicians and some clergymen may misrepresent their views; but there are hearts there that feel as the opponents of slavery feel at the North.

Let then this Society lift up its voice against the iniquitous slave-trade, and it will gain rather than lose in moral power; it will plant itself upon the firm rock of influence.

In standing here, Sir, to-day, I do not occupy a position of hostility to this Society. I love, and have ever loved the American Tract Society, and thank God for the vast good which it has accomplished. Its excellent tracts have fallen as the leaves of the tree of life over this whole nation. Its devoted colporters are everywhere instructing the people, and meeting emigrants from foreign shores with the Word of life. We would increase rather than weaken its power. But I tremble for its future history, when I see an unwillingness to utter a word against a traffic which, if opened in any part of our land, will peril the existence of this republic. [Applause.] As a nation we can prosper only as we adhere to the great moral principles upon which national stability and success depend. History abundantly teaches us that the nation and kingdom that will not serve God, shall perish, yea, that nation shall be utterly rooted. And have we received any pledge from the Almighty that exempts us from reaping the disastrous consequences of any great national sin? Shall we, by our action, or non action, contribute to the revival of a traffic that was pronounced accursed by our fathers; that was resolutely opposed by the noble men who laid broad and deep the foundations of this republic, and who would not allow even the word slavery to appear in the Constitution of the United States. They regarded this as a temporary evil that was to fade away before the increasing intelligence and piety of the people. At that time only two states opposed the suppression of the African slave-trade, and now, in the middle of the nineteenth century, and under the light and humanity of this age, we are considering whether the Publishing Committee of this Society will accept a recommendation, not instructive, but simply a recommendation to publish against the evils and horrors of the slave-trade. If they will but do it, who can doubt but that the measure will be for the good of the Society, the welfare of the nation, and the honor of God. [Applause.]

Speech of Hiram Ketchum, Esq.

Mr. HIRAM KETCHUM—I suppose there is hardly a man here but who will assent to the gentleman's remarks; but the question is, whether this is the place for this discussion. [Applause and hisses.] It seems to me the question is in a very narrow compass. We all agree that this Society has done much good; but the question arises: Whereas, we have in some parts of the country the system of slavery; there are evils in it; but shall we in any corporate capacity denounce this evil? We have not united for that purpose. It is not in the sphere of our duty. This Committee have the power to say what shall be published. Of what utility are these resolutions of instruction? The constitution is perfectly plain. That a tract which is good in itself will receive such approbation, is a question of fact. A tract was submitted last year to these gentlemen, and they said, "Don't issue it." Had they a right to issue it, and still preserve proper respect for their Southern brethren? I think a Court of Equity would issue an injunction to prevent it, though everything in it might be good—although all its teachings might be good; yet it might not receive the approbation of all this Committee. And why? Dr. Johns told you last year. He said, "Gentlemen, you must leave us to manage this." [Applause.] "We understand it. Don't interfere. I pray you, don't interfere." Does it become Christian men to disregard this appeal? Our brethren at the South say, "We know this evil; we understand it; let us manage it; you leave us alone, and we will take care of it." Can we, as men of common honesty, deny their claim? Our hope must rest on our constitution. All these discussions on abstract questions can result in no good to this Society. I might just as well add a resolution that the Presbyterian Church is not in the Apostolic succession. This is a great question; but what good would a decision do? We might debate a hundred other questions; but they don't belong to this Board. [Applause and laughter.] I am not to be told I am a pro slavery man, either. But I am not going to discuss that question here. Bring it up anywhere else, and I am in. [Applause.] I am posted. But what is the use of bringing this question here to agitate and divide us? I should be perfectly willing to instruct this Committee to publish Daniel Webster's great speech, which has been quoted, but they must do as they please. Mr. Ketchum eulogized various Southern Bishops, and thought if there was a successor to the Apostles, it was Bishop Meade of Virginia. The speaker loved debate; but if abstract questions were allowed, there was no end of debate. He moved that the resolution be laid on the table.

Motion carried by a large vote in the affirmative.

Dr PRIME moved to proceed to the regular anniversary exercises. No notice seemed to be taken of this motion.

Speech of Rev Dr. Spring.

Rev. Dr. SPRING—Mr President, I regret that this resolution was proposed here, but I doubly regret that the American Tract Society should lay such a resolution upon its table. [Hear, hear.] The great question discussed was the question which was before the Society last year, and which my learned friend, Mr. Lord, has conclusively settled, and which the Society has settled by a vote in which I most cordially accede. But the gentleman who differ from me and from you have crowded us into a narrow place to-day, and don't you perceive that that was their design? They have brought in a resolution simply affirming that it would be gratifying to the Society, without instructing, should the Publishing Committee, in the course of the year, issue a tract in regard to that accursed traffic; and this we have laid upon the table. Will you lay such a question upon your table? [Sensation.] I shall vote against such a motion, though I stand in the minority alone. In this nineteenth century, after the noble efforts of such men as Clarkson and Wilberforce, I am sorry to see the Society hesitate to declare itself against this infernal traffic. Do you hesitate to say it would meet your approbation if in their discretion your Committee should issue such a tract! [Applause.] "I feel that you stand on the brink of a deep abyss, and are making shipwreck of morality and God. [Applause.] I think as to slavery in the Southern states this Society ought to be silent; I think that this is an improper time and an improper place for such a discussion; but when the naked question comes up of approving or disapproving the African slave-trade, we ought not to be silent. I therefore propose, in order to relieve the Society from such a dilemma, a resolution, which I will read:

Resolved, That the American Tract Society, in laying this resolution upon the table, have not done so from any indifference or neutrality of opinion and feeling against the African slave-trade. [Cries of "Good," "Good," "Go on," "Certainly," "That's it."]

Dr. SPRING, in further remarking on his resolution, said that the Society ought to adopt it in justice to itself and in justice to the cause of Christianity, and added, "Nothing less will save you from a year of conflict,—a year of deserved obloquy." [Applause.]

Mr JAY—I trust I may be permitted to say a few words, to put myself in right, in order that I may not remain in a false position, which my friends have attempted to place me in.

Here Mr. Jay's voice was drowned with cries of "Order," "Hear," "Hear," "Question," "Go on."

Mr. JAY [in a very loud voice]—I am charged here, Sir—

Mr. Jay's voice was again drowned in the perfect confusion and uproar which ensued.

As soon as silence was partially restored, Mr. Jay explained that his resolution was not a new thing, but something which the Society had in fact adopted in former years; but they had postponed their action, and now there were ten thousand stronger reasons than then why such action should be had. He claimed as a right that the subject of slavery should be discussed in a Christian and fraternal manner.

Dr VAN PELT, an old man, said if this work was of God it would stand, if not it would fall. He thought slavery a controverted question; he was satisfied that God told Moses that if the children of Israel wanted slaves, they were to go and buy them of the heathen—"go and buy them." If it was right then, why is it not right now? [Great laughter.] He wanted to see this country kept together, and the Society also.

Dr. Spring's resolution was then again read:

Resolved, That this Society, in laying the preceding resolution on the table, have not come to this conclusion from any hesitation in relation to the sin of the African slave trade, or the great wickedness of reviving this iniquitous traffic in any form.

Mr. HIRAM KETCHUM—Will the Doctor allow an amendment, so as to read "the individual members of the Society." I think the *Society* has nothing to do with it [hisses and applause: cries of "Go on," "No, no," "Don't allow it"] He did not su

now say that this Society is known to be opposed to the slave-trade, and has no need to declare itself upon that subject? Do we not owe it to ourselves to put ourselves right upon the record with regard to that traffic? Now that the African slave-trade is the most practical question of vital godliness with which our whole country has to do, are we willing to stand before the world as having nothing to say in the name of Christ and his Gospel against it? This is not a sectional question. It concerns us, first of all, in New York. We ought to create and concentrate a Christian sentiment against this trade, which shall hinder the fitting up of fifty slavers a year in this and other Northern ports, manned by Northern captains, and which shall arouse the latent sentiment of the South against a traffic which has been openly revived against the laws of the land. Thousands in the South abhor the slave-trade. They look to us for moral support in opposing it as we do. The Publishing Committee no doubt abhor that traffic, and would be glad to say so. If they have a tract condemning it, setting forth its guilt and horrors, are not we ready to say it would *gratify* us if you should publish it? Or if you have technical objections to saying that, ought you not at least to go as far as Dr Spring's resolution, and not appear before the Christian world as indorsing the slave-trade?

We are told this is a trap to catch you next year. If any man comes here next year with a trap of any sort, vote him down, and if you can, vote him out. But in this critical moment, when the slave trade is already opened, and this Society is the only national institution which can gather up and express the Christian sentiment of the nation against it, do not hesitate, do not forbear. (Applause.)

After some further discussion the resolution was adopted. A motion was then made to proceed to the anniversary exercises, which was carried. The exercises were held before an almost empty house—the audience, as soon as the protracted business of the morning was over, pouring out in great numbers, leaving to a very few individuals the undivided pleasure of listening to the addresses.

AMERICAN TRACT SOCIETY OF BOSTON.

Speeches by Dr. Kirk and Rev. Henry Ward Beecher.

The American Tract Society of Boston celebrated its anniversary in the Church of the Puritans on Thursday morning, May 12th. The meeting was crowded—the house being densely packed in every part. Roe Lockwood, the well known book-publisher in this city, occupied the Chair. Rev. Dr. Hatfield of this city offered prayer. Rev. Mr. Alvord, Secretary, read an abstract of the results of the Society's labors for the past year. Rev. I. P. Warren, Secretary for New York, made the following statement:

THE SECRETARY'S STATEMENT.

It is now forty-five years since the organization of the American Tract Society at Boston. During the first eleven of those years, it existed as a national institution, having auxiliaries and depositories in nearly every state of the Union, and exceeding in the extent of its operations all the other Tract Societies in the country together. The call, therefore, of which you have just heard, was not one contemplating anything new or foreign to the original intention of the Society, but simply the resumption of its former position and work. It was but one out of many which have been received from all parts of the land to the same effect; and the expressions of approval which, since the acceptance of the invitation, have come to them through public and private channels, have been numerous and gratifying.

The Executive Committee feel that it would be wrong to doubt in respect to the will of God, as interpreted in his providence, bidding them go forward in this renewed sphere of labor, while it is equally gratifying to them that, in a matter of so much responsibility, Providence has gone before them, and that they have not run before they were sent.

The principal occasion which led to this measure, as is well known, was the action had last year in respect to publishing on slavery. The ground then taken by this Society is believed to be right and wise. Has a great Christian institution existing for the sole purpose of giving utterance to evangelical truth on important subjects of human duty and destiny—in a time like this, when slavery is trampling with increased vio.ence on the most precious rights of man, and was already reviving that execrable traffic which had once been outlawed as piracy by the voice of united Christendom—should have something to say of it in the name of Christ and humanity, seems too plain to be made even for a moment a matter of hesitation. Nor do they intend that this utterance shall be a doubtful or evasive one, having respect only to the "moral duties" and "evils" of slavery, and saying nothing of slavery itself. We regard it as the very chief of the evils of slavery that it is a sin against God, and of the duties growing out of it that it should be repented of as a sin, with works following meet for repentance.

But while this was the occasion of the Society's resuming their former position, they are far from intending to confine themselves to publishing on slavery. A broad and interesting field of labor is open before them under promising auspices of usefulness, embracing among its chief points the following:

1. The publishing of a revised tract literature which, while strictly evangelical in its character, shall be thoroughly adapted to the present times and present wants of the world—a living literature such as an era of revivals and missions both originates and demands.

2. The performance of this work in improved business methods—using, both in the manufacture and distribution of books and tracts, the regular book trade of the country, at a great economy of expense, and with the advantage of its friendly alliance and co-operation.

3. The cultivation of a more intimate connection with the churches and pastors, for the purpose of promoting personal efforts by Christians in behalf of the masses who neglect the regular means of grace. Also to secure, as far as possible, the support of the churches without the expense of a system of soliciting agencies.

4. To conduct a missionary colportage in regions unsupplied with the ordinary means of grace, whose chief efforts shall be not so much to sell books as to save souls.

Little, of course, can be reported of results in carrying out these plans upon our enlarged field within the less than three months since the establishment of our office in this city. The work of publishing has been recommenced by the Society. Sixteen new publications have recently been issued, of which ten are tracts—beginning a regular series. Among the most important is a specimen number of a new paper, similar to *The American Messenger*, named *The Tract Journal*, copies of which are distributed through the houses. It is expected that, in connection with the Anniversary of the Society in Boston, two weeks hence, measures will be adopted for the prosecution of this entire work of publication extensively and with vigor.

The Committee are much gratified at the readiness with which channels for the spread of their publications are opened by the regular book trade. The Treasurer of the Society, Mr Knap, has just returned from an extensive tour through the West, during which he was able to form business connections with the leading booksellers in most of the important cities and towns from Albany to St. Louis.

The work of colportage, which has long been prosecuted by this Society in New England, the Committee propose to extend, as fast as their funds will permit, among the really destitute throughout the country. It is desired to do this chiefly in connection with local auxiliaries, under whose immediate supervision the work shall be carried on. Instead, then, of a great system of centralization outside and independent of the churches, it is hoped by a diffusion of responsibility, and development of individual enterprise and effort, to secure both a cheaper and more effective agency for good, while the activity and invigoration of the churches is also promoted, upon whom the responsibility should primarily rest.

It is as yet too early, of course, for any very considerable receipts to have come from one enlarged field into the treasury of the Society. Including, however, Connecticut and Rhode Island, which have not hitherto been in this Society's field of collections, the amount received from the enlarged field has been over $3,500, nearly all of which has been contributed since the 1st of January last.

It need only be added that the indications of the future for this Society in this enlarged sphere of its labors are full of promise. In our great country, with its rapidly increasing population, and wide-spread destitution, there is enough for all to do. We have evidence that the eyes and hearts of thousands, especially of those of New England birth or descent who retain the old hereditary spirit of freedom and religion, are turning with special interest to this Society, as destined in Providence to do a great work for Christ in this land. In addressing themselves to their work as they shall have ability, the Committee will strive to avoid all controversy with brethren and with other institutions engaged in similar labors, relying, under the vast responsibilities attending such an undertaking, upon the blessing, alone, of him without whom no good work can be done, and to whom will be due all the glory.

At the close of this statement, Rev. Dr. E. N. Kirk of Boston was introduced, and delivered the following address:

SPEECH OF REV. DR. E. N. KIRK.

The question between the two parties in the New York Society involves several principles of moral obligation. I will suggest some. Ought you to do what you can to put an end to the evil of slavery? Ought this Society to do anything if there were no opposition? Is opposition a sufficient reason for not doing anything? Is the Society fairly representing Christianity to the world? Is it wise in regard to our Southern brethren? Is it your duty to continue with them on such a compromise?

Important as these questions are, I came to the city intending not to enter into this controversy. My reason was, the work our Society has to do is so important that we who are not in the controversy should give our whole energy to what is before us. But the speeches made at the meeting of that Society, yesterday, have convinced me that the period of discussion is not yet ended. Two eminent barristers undertook to settle this great question. If ever any history illustrated the truth of the heathen apothegm, "*Facilis descensus averni*," it is the history of slavery. Take it in the Southern states.

First, it was deprecated; the Southern people said, "The institution is entailed upon us." Then the Government began to patronize it. Then it supplied an important staple of trade. Then it was incorporated into the general Government. Then it was found to be a holy institution for which good men would contend to death. Take the Tract Society. It once published against it. Then it was silent. Then it defended its silence. Then it proves that one member of the Publishing Committee can keep three hundred thousand members of the Society from publishing, if he wishes to do so. This is the issue of an ingenious argument made yesterday in the Academy of Music. I heard the speech. Some things I liked, and some I did not like. I feel constrained, therefore, to speak not only of the Boston Society to-day, but to refer also to the New York Society. A gentleman yesterday gave a learned exposition of the nature of charitable institutions, and of the rights and duties of all persons connected with them. For one, I thank him for giving an anniversary a more intellectual character than they commonly have. I assent to every statement he made, and object to every argument. His statements are worthy of repetition. Every donor relinquishes his property to the Executive officers, within the limits of the constitution. Members and officers have powers, limited, specified, and independent. Members meet and elect officers. Officers publish and circulate tracts. Circulation is a question not of desirableness but of fact. The Committee of Fifteen was an act of usurpation. And one of his most valuable remarks was on the importance of a Society adhering to its constitution, that the dying may feel secure as to the use to be made of their legacies. My chief desire, in recalling this argument, is to counteract its ingeniously suppressed inferences. His insinuated inferences were two—First, the American Tract Society has no power to secure the publishing of a tract against the evils of slavery. His statement went to show that it cannot be done in any given year, while one member of the Publishing Committee objects. That is true, and a serious truth. No donor can require it, no member, no officer. One member of the Executive Committee can prevent it. This is true, but something else is true. If that oration shall go out over the land like the orations of Three Judges to settle the agitated heart of the nation, to be a final decision of the great question of duty in this matter, there must be some explanatory notes in the same pamphlet, or in another. If Mr. Lord's address shall leave on any mind the impression that it decides the whole practical question, we affirm that that impression is not authorized by his statements. If he will take our notes with his text, we will print his text. We would then say that he merely showed members of the Tract Society what they cannot and ought not to do about slavery. I should add to that what they can and ought to do, because no magnet is complete without both the positive and negative power. Our additions would be—Members of the Tract Society have a perfect right to express clearly, and if they please, by formal resolution, what kind of tracts they deem it desirable to have published at any time. They have a solemn responsibility to perform, to do all in their power that is proper to secure the right kind of issues from their press. They have a perfect right to express, by vote, whom they will make directors; and the directors, to choose the Executive Committee, in view of their sentiments on important questions. Yearly changes—changes on minor differences—are not desirable. But the powers of the people, in every representative government, if not used once in a century, are of immense value. One other fact Mr. Lord omitted to mention: if you cannot get the New York press to publish on slavery, the Boston Society will publish.

His second inference was that the American Tract Society has no right to publish on slavery. This inference was not drawn, like Mr. Ketchum's, (who made the Society a cypher,) from the different views entertained by evangelical churches on this subject, but from an inherent principle in the nature of the institution itself. The Tract Society, he says, is formed not for the purpose of bearing testimony; and since to say that the white man must not deprive the negro of any inalienable right, is testimony, therefore, if the Society were to do this, it would be a breach of trust. If the speaker meant to say that this Society was not a theological society, set to teach doctrines, I agree. If he meant that it is not set to mold public sentiment, by resolutions, I assent. If he meant that this Society is not to settle controversy between Northern and Southern Christians, I admit it. These distinctions are true and important. But if he meant to say that a Tract Society departs from its trust when it testifies that covetousness is a sin, I do not agree, and I will get the New York Society to stand by me and defend my position; for they have testified nobly against that sin. They have got two buried witnesses, both of them taught and trained by conservative men, who will rise at a nod from the Secretary, and testify in the streets of Jerusalem against that sin. And will that eminent jurist convict the Executive Committee of a betrayal of trust in testifying? They have testified that theater-going is immoral, that dancing is not a Christian entertainment, that slavery is an enormous sin. Either, then, Mr. Lord's defense is not to be accepted, or they must make an extensive overhauling of their stereotype-plates." [Laughter.]

Mr. Lord showed clearly that circulation was the great end of the institution. There I agree with him, but with my understanding of the term. If he meant to say that the Tract Society is a great institution, got up to send paper and printers all over the land, with out regard to the meaning and spirit of the words printed, I object; yes, every serious-minded person will remonstrate against such a construction. Spirits of Baxter and Edwards! did you spend your strength on earth simply preparing to circulate, without regard to what you circulated? There the learned advocate was either wrong in his position or weak in his argument. As an argument, it could have but one meaning; that you are wrong in making any inquiries about what you circulate. If it did not mean that, it was true as a statement, but did not fairly meet the case.

This is a peculiar meeting; it carries the memory back to 1825, when New England cheerfully suspended its own vigorous operations, and gave up its admirable machinery to establish the American Tract Society at New York. This was done cheerfully, and has been carried out faithfully from love to the cause. But now a change has taken place. I will describe it as I view it. The Society in New York is composed partly of men who are averse to slavery, and partly of others who support it. The former determine that duty requires the Society to be silent in this connection. The other Society is composed of individuals who take various positions in regard to that fact. But as a Society, we take but one ground, that it is not our duty to be silent. Our course, then, in the circumstances, is *separate action*. Our work as a Society is not controversy with the New York Society. It is not to see how many we can persuade to leave that Society. It is to save men from sin, to promote living religion and a sound morality, in the way we deem to be best, neither dictating nor receiving dictation. It is sad to leave an institution with which, for thirty-four years, we have had such harmonious relations. Nor is it healthful to leave an old institution without painful emotions. But it is not sad to do right, to please Christ, to stand openly as a Society against a great wrong, and such a wrong as slavery, to speak out for the oppressed. It is a relief to cease from controversy, which could not be while we remained in our old connection. It is a relief to dissolve an alliance with our Southern brethren, which made us needlessly feel their embarrassments without our helping them. We are cheered with the prospects opened to us of a work in which we shall not interfere with our brethren, but do what they have left undone.

I speak the sentiments of many when I say that we entertain an unabated affection toward a Society which for more than a quarter of a century has been doing so noble a work; that we feel a warm gratitude to the senior Secretary for his faithful and invaluable services, and to that noble band of brethren who have wrought in this work so long, so faithfully, so successfully; and that we are grateful to God that such a mass of Christian literature has been put in circulation by that Society. We make a full recognition of their responsibility to God, and not to our Society. We cherish a firm purpose, not to entice a person to quit them, by any direct efforts. If doing better than they brings us in support of Christian men, we receive it thankfully. We have a firm purpose that no entangling alliance with them shall hold us back from our duty henceforward.

It has been questioned whether the Boston Society did determine to resume its original status last May. I have heard it said that they did not; I have heard complaints that the Executive Committee of our Society have moved forward without informing or consulting them. What were we then elected on the Executive Committee for? To pass the year in discussion? In attempting to change the policy of the New York Society? To fold our hands and wait to see whether our New England brethren were in earnest? To leave every one in doubt who wished to know whether we intended to publish our views about slavery? To see the terrible process of the last few years continued?—the dying out of zeal in the cause of tracts throughout the churches of New England? No, Sir! We accepted a sacred and difficult trust; and to have remained still, or to have asked the New York Society what we must do, I should have considered a breach of trust—a trifling with men who were in earnest! I will read to you what our Society intends to do:

Whereas, The course of action adopted by the American Tract Society of New York has resulted in impairing the union of feeling and operation, we are persuaded that greater energy and efficiency can be imparted to the Tract system by a return to the original status of the Society; therefore,

Resolved, That we are no longer a branch of the American Tract Society of New York—our union with that Society having been virtually dissolved by its recent action:

That the expediency of dissolving the connection between this Society and the National Society of New York be referred to the Executive Committee to report next year:

That this Society will receive colsections, donations, and legacies from *all sections* of this country, and will take charge of the supervision and disbursement of such funds by their own officers and agents in this and other countries:

That the Executive Committee be, and they hereby are instructed to take *immediate* measures to procure from such sources as it may seem to them expedient, the necessary variety of pious and useful books and tracts in sufficient quantities, believing they can be obtained at as cheap or cheaper rates than under the past organization.

Now, in the first place, it may be asked, how came the first resolution to speak in apparent contradiction to the other? I answer that it was a concession. But, secondly, did it neutralize and nullify the others? No, Sir; it did not. I am sure I know the public sentiment of New England. Some of us, (I among others,) were very reluctant to adopt the first resolution proposed, which was that we are no longer a branch of the New York Society. But I am confident that in adopting our substitute they merely meant to meet our feelings, and not to make the Society lie inoperative for years, with such a pressure for separate action as exists in our churches.

But what if all this is a mistake on our part? (and I admit that we are fallible.) I will then venture to make some predictions. If at the Society's next annual meeting the Society should vote that we must go back, and refuse money, from anybody, that is given for separate publications, and resolve to circulate only what our New York Society is pleased to furnish, there will be such a feeling of indignation kindled through New England and the Northwestern states as will lead to many very disastrous results. One results will be the immediate organization of a new and fourth Tract Society; and then there will be a vast amount of aggrieved as well as harsher feelings—a most painful collision of agents, in every Middle, Northern, and Western state—an uncompromising war on the subject of slavery. While the slave power maintains itself against political aggression, I sanction their course; but the moment they attempt to make the Government sustain slavery itself, I oppose them.

One reason, then, for this meeting, is to say that the Executive Committee of the Boston Society understand that Society to have returned to an independent status and to have commenced an independent course of action. We will collect money wherever persons wish to give. We will publish such books, tracts, and papers as we regard best adapted to save mens' souls, and to honor Christ; and this meeting is our way of announcing the fact.

Our policy is Christian, conciliatory, pacific, but firm. There is a conflict more or less righteous between the New York Society and certain parties in or out of our Society. But as a Society we have nothing to do with it. We are not here to carry on a war, defensive or offensive. And if our brethren here should say that it was not courteous for us, after thirty years of the most fraternal intercourse, to turn abruptly from them, and not consult about some plan of separation, I assure them that the feeling of New England is that it is *they* who have done the discourteous thing. But I am not here to criminate; only I will say that charges on one side must lead to charges in reply.

We then appear here to represent no fierce and radical sentiments—not even peculiarly an anti-slavery sentiment. We are a Religious Tract Society: and I may say for one, that I am anxious to get out of the whole atmosphere of controversy, and get into our own peculiar and glorious work, as a Society designed so proclaim to all men in cheap and simple forms the glorious truths of the Gospel. Our policy has been sufficiently explained. We mean to publish by contract, to employ the trade greatly for the distribution of our works; to endeavor to get new tracts, to use the existing series as far as needful, to employ few agents, and to enlist the churches in the work of distribution, not to compete with our brethren in colportage, but to confine our work to destitute sections chiefly as a missionary labor, without centralizing it as an independent power.

What are our facilities? We have the advantage of an old firm throughly tried, which began business in 1814. Our success encouraged the brethren in this city to commence, eleven years afterwards. Having no personal or local interests to secure, as soon as we saw the great good to be secured by union, we yielded the ground to them—not losing our identity, or right to change our policy on any day. We did not do this because we had not been successful. We had nearly 200 tracts, and *The Christian Messenger* established. We have all our experience and the good name of the original firm. We have all our original catalogue, and the additions since made by our joint labors, with the whole world's library to select from, and God's grace to rely upon for a new tract literature. We are untrammeled by money invested in presses and bindery. We have an extensive correspondence of these who have, without our agency, ceased to act in connection with the New York Society. Our field is the world. Already a cry has come to us from a great nation of the East, "Send us thousands of tracts, or rather dollars to publish tracts." It being my lot to preside in the Committee on Publications, the whole subject of tract literature has opened on my mind in a new light. As to the literature wanted, some things never wear out. But we must bring out things new and old. What an operation was the printing of Nelson on Infidelity, and of Dr. Edwards' first tract. We should avoid cant. The new movements of the Spirit of God will call for all that we both can furnish. All the presses of the New York Society could not meet the demand for the tract "Come to Jesus." The speaker concluded his remarks by expressing the hope that God's blessing would rest upon the Society, and that it might find abundant labor and abundant success.

Dr. Kirk's address was listened to throughout with great attention, and frequently elicited the applause of the house. He was followed by Rev. Daniel Vrooman, missionary to China, who made an interesting speech, for which, we regret to say, we cannot make room in our overcrowded columns. After a hymn, Rev. Henry Ward Beecher was introduced. We commend to our readers the following *verbatim* report of his speech. The address of Mr. Lord, made on the day previous in the Academy of Music, to which Mr. B. alludes in the following remarks, will be found entire in another column:

SPEECH OF REV. HENRY WARD BEECHER.

It is not possible for Christians to have come to these anniversaries this year, without a solemn sense of the presence of God moving in the affairs of the world, with a majesty and revealed power transcending the ordinary measure of the Divine Providence. He is now speaking, as only God can speak, by the voice of fear, by the pangs of terror, by the shakings of revolutions, by wars, and by rumors of war. Every man who is accustomed to read the Word of God with his eye upon the times, as its best interpretation, and who reads the times in which he lives by the illumination of God's Word, must be aware that we stand upon the eve of great things, either for good or for mischief, and if for mischief, only for greater good by and by; for, when God sows trouble, that is the seed out of which he means to reap righteousness in the end.

There is no more any quiet in all the earth; there is no longer anywhere apathy; there are almost no places on the globe where men are torpid, except in Tract Societies; and every land, every continent, every race, every nation, is stirring as forests shake when winds are moving upon them. The men are looking out to know what things are about to befall the earth. In our own way, we, too, in this happy land, are agitated. We are not stirred up by war, nor alarmed by rumors of war. We are not shaken by revolution, nor shattered by intestine dissensions; and yet, many hearts among us are hot. Passions are wild here, as in other lands; great interests are at stake; mighty conflicts are waged; and yet, the laws are unbroken, the peace of the State abides sure, the household is serene, secular affairs flow in their ordinary channels, deep and strong as the flow of rivers.

What is the reason that those causes which in other lands break out into wars, with us only produce discussions? How is it that we settle by our breath, and by ink, those interests which abroad are settled by the sword, and by the crash of wasting artillery? Why do not those wild and tumultuous elements which in other lands rend communities as earthquakes crack the earth, bring revolutions to us? Because God has taught us upon this side of the ocean that liberty, which cures evils, also prevents them. Discussions in schools and in popular assemblies is better than all diplomacy and crafty statesmanship for the interests of peace; for where the tongue is tied, the sword is free. America binds up the sword by giving the tongue liberty. It is our faith that liberty does not belong alone to the hand and to the foot, but to the thoughts, to the conscience, and to the tongue to give forth what conscience and the understanding work out. Therefore it is, while emperors, and kings, and little kings, and priests, and little priests, are being tossed up as ships or chips are tossed on the broad ocean of storms, we, agitating deeper questions, are preserved in quiet.

I know that there are some men who fear the results of discussion among us, and predict national rupture and disunion. Men there are whose keel is fear, and all whose ribs are cowardice, and whose whole life is but a quaking voyage of apprehension. They are always about to sink. The function of their life is gone if there be no ill omened auguries darkening the future. Some men there are who sleep on this matter of disunion. They wake on it. It is their food at morning; it is their noonday meal; they sup upon it. It is their Sunday devotion, and their weekday horror. Disunion! You might just as well fear that the continent would break in two because running rivers cleanse their waters on its back, and the restless ocean forever laps its sides, as that this Union will break in two because men wage wars of opinion, and in free discussion bring all interests to the arbitration of reason.

Indeed, I fear that this people is too selfish ever to break asunder. Our danger is not in disunion. The devil has too large investments in this land to admit of disunion. There is nothing that Satan would gain by it—much that Christ might. Why, then, are we not in danger? Simply because we have learned to trust the people, and to make them praiseworthy by intelligence, by moral education, and by the unrestrained, yet regulated use of their rights as free men. Other lands make the individual weak, to make the State strong; but we teach and believe that the strength of the State is in the strength of its individual members. We put trust, not alone in collective man, but in the individual man. And that we may not be deceived by the whole force of our educational institutions and our political arrangements, we seek to make the individual man, the land over, praiseworthy.

Our nation, by its organic political institutions, is but a continental debating society. Our newspapers, and winged books, daily bear before every individual of the land every question that affects the welfare of the State. Our people are invited, and provoked, to the most searching scrutiny, to the formation of their own independent opinions, to the fullest expression of their convictions, and to the utmost liberty of waging moral battle for that which they deem right and just. And when, out of this universal activity, out of the conflict of interests and judgments and experiences of a whole people, final results are obtained, they take the form of laws, and walk among us supreme, not simply by the enactment of legislators, but supreme by the convictions of an intelligent people.

I would that this lesson of the freedom of discussion and its benefits had been learned as perfectly by all as it has been by some; or, rather, as perfectly by some among us, as it has been by all the rest of the community. But it would seem as if some men gained education only by the loss of common sense. There are thousands in whom prosperity and intelligence have wrought a conceit which makes them distrustful of the common people. They are arrogant, contemptuous of those beneath them in social position, and stand together in classes, with mutual flatteries and a common conceit. They are bound together in a common emptiness, as the staves of a barrel are bound together around the vacuity of an unfilled centre. Nor have I ever before seen a more remarkable instance of the contempt with which conceited men look upon free discussion, than that which was exhibited upon the platform of the Tract Society, at its recent anniversary, on the boards of the Opera House in New-York. Whatever prejudices have hitherto existed against the morals of an opera house, must, since that platform held such actors, receive double force; and I am sure that no ordinary play, and no opera, bad even as Don Juan itself, can have a more mischievous effect upon the popular mind, than the shameless exhibition which took place on that occasion, and by the reverend and legal actors. There it was that one of the most distinguished civilians of New-York was pleased to inform the audience, in a speech preliminary to the gagging of that audience, that a deliberative body was not a safe place for the discussion of grave questions. The Reverend Daniel Lord it was—for so I read his title in the report of the *Tribune*, though when he took orders I am not informed—the Reverend Daniel Lord—and surely Daniel must, at this time, have thought himself in the lion's den again—declared that the excited feelings of deliberative bodies and popular assemblies were not favorable to investigations of truth.

When I looked around, and saw that almost every other man in that assembly was a gray-haired man; that hundreds of them were pastors inured to discussion all their lives—men who had given their thoughts both to books and to the discussions of living men—an assembly, the average age of whose members could not fall short of fifty years, and then heard this eminent legal gentleman, himself a gray-haired man, to whom impetuosity and fire seemed anything but congenial descending upon the danger of being consumed by the wild fire of deliberative assemblies, I could not but think that there was just about as much need of sending fire-engines to grave yards to put out tombstones, as of repressive measures in such an assembly to extinguish the conflagrations kindled by free discussion.

That the Tract Society should ever have needed that any should remind them of their duty to the poorest among the poor, and the most ignorant among the ignorant—four million American slaves—is itself enough disgrace. That when the voice of a Christian people, sounding louder and louder every year, and coming up from twenty States, like the sound of many waters and mighty thunderings, demanding that the Society, which professed to express in its publications the full truths of the Christian religion, should give utterance to some religious truth bearing upon this most serious and most grievous evil of our times and nation, they should stop their ears, and taking counsel of sinister fear and secular interests, refuse to bear their testimony; that every year dumbness should be defended by them as a Christian virtue, and moral cowardice plead as a duty, was enough to bring up again into our ears that solemn denunciation which eighteen hundred years ago made Jerusalem tremble—"Woe unto you scribes, pharisees and lawyers!"

And now, upon this day, in compact of evil, stood again, in this extemporized temple, priest and lawyer, determined to justify their own recreancy, and to forbid other people the rights of that free speech which they had guiltily refused to employ. And this anniversary meeting of the Tract Society had for its primary object, this one thing,—to gag men, and to prevent free discussion. They dreaded honest men's tongues. They knew that if those that were there gathered together, had had the right to pass in review their conduct, in the light of God's law, in the light of God's providence, in the light of sober and Christian reason, they could no more stand up, tough as they are broad-seperead and rhoted in prosperity, than the mightiest oaks can stand when God sends levin thunderbolts from heaven upon them.

And so they called not this year, as last, the special pleaders of the clergy, but the tricksters of the law, prepared with every mean device of caucus and political maneuver, to anticipate and ward off free speech, and shield themselves behind this enforced silence. Not one word was allowed to be said at that meeting upon those questions which the Almighty God has sant upon this nation; which, in spite of wrath, and leagued resistance of men of might, and wealth, and worldly wisdom, he has, for twenty-five years, sunk deeper and deeper in the hearts of men, with which he hath already revolutions of sentiment, and by which yet he will change the face of affairs in this whole land. None of those things which you think, which I think, which all men are thinking, which they themselves, per force, think, were allowed to be spoken, but only pettifogging things, technical things, managing, wire-pulling, caucusing things. Their object was to keep men from talking who had something earnest to say, and let those men talk who desired to say nothing. In war, therefore, all plea against fullness, richness and substance of moral conviction, in favor of emptiness and pretense. And it became very evident that the time had come when this American Tract Society, which had priority in the field over the other that held there its digraceful Anniversary, should again resume its independence, and, in appropriate methods, express the Christian sentiment of the Church in our day.

The Boston Tract Society, like some old gentleman retiring from business, leaves to his sons the conduct of his affairs; and yet, always, he keeps a sharp eye upon their management. When, at length, he perceives that their prosperity is turning their heads, and that they are running the concern into imminent perils, he assumes again into his own hands the lapsed management. And so it is time that this Society should come forward again, and say to these young men in the Opera House, "You are scarcely competent to conduct the religious literature of the Church."

But before I speak further, allow me to call your attention to some of the views uttered upon the occasion of the late Anniversary, by the chief speaker, and the most specious one, Daniel Lord. The following are his words: "As, to the donors"—speaking of the contributors of the Tract Society, he says—"As to the donors, they give their property to the charity; it is an entire gift, parting with their right as proprietors. After a thing is given, every man, woman and child knows, that the giver can no longer control or direct it. If, therefore, all those who have contributed to make up this fund from the beginning of this Society, even if the venerated dead could be raised to be present, they could have no right to interfere with or change the administration of the fund. They gave it away. But for what purpose, on what plan did they give it? Ascertain this, and you ascertain the character of the property and the plan of its management. Learn on what plan it was solicited and received, and then the property is to be protected and devoted to this plan. And every consideration, not only of law, but of justice and morality, of honor, religion, and gratitude, secure its management in the very way and to the precise object intended. It is thus eminently a *trust* property. The Society does not own it for itself. If all of its members could be collected together, and should agree to apply it to their own use, such an attempt would shock, and such an act be idle. Nor can they deviate in its use or management from the plan on which it is given, for the same reason."

Here let me say that with all the apparent fairness of this statement, it is thoroughly deceitful, for it mentions the object or purpose for which these funds were contributed, and the plan of management, as if they were one, and the same thing, and the words *purpose* and *plan* are used as convertible terms, as if they carried equivalent meanings; whereas, no distinction can be more important, no distinction can touch the very marrow of things more really than that which exists between the object for which funds are contributed, and the plan of administration by which they shall be used for that object. Mr. Lord, however, speaking of the objects and purposes for which they were given, goes on to discuss, not what those objects are, which is the very question at issue between them and us—between them and the indignant community—but, by a dexterous and quiet change, proceeds to discuss the questions of society management. He proceeds thus:

"The plan of this charity is contained in its written constitution; and, first, let us consider, who are its beneficiaries. They are the ignorant, the unenlightened, the needy, over the whole country. And how are they to receive the benefits? By the circulation of religious tracts. Circulation may fairly be used as a name to represent the beneficiaries. The object of the charity is not to declare the principles of its managers or members; not to discuss or settle controversies; not to declare for or against slavery; but to enlighten its beneficiaries by the circulation of tracts. This is the limit of its action, on the plainest reading of the paper."

Let the public, then, ponder this declaration made by this eminent attorney, in the presence of the management of the American Tract Society at its Anniversary meeting, in the Opera House. Let every man in the United States ponder this received, and, by the management, uncontradicted, declaration that the object for which the funds of the American Tract Society were solicited was not the discussion or settlement of controversies; was not the declarations of the principles of its managers or members; was not to declare for or against slavery; but that it was simply the mechanical business of circulating tracts without regard to what these tracts contain. If this specious plea of Mr. Lord means anything, it means that tracts are to be circulated by the Society without regard to the character of their contents, after they shall once have become tracts. But where are tracts born? What is the origin of a tract? Who makes them? Who generates them? Who is their father? Do they grow on trees? Are they dug out of catacombs and pyramids? Are they, like gold and silver, like diamonds and pearls, things created from the foundation of the world? And is the American Tract Society but a vast catapult, built to fire these foreordained and prepared missives and missiles into the midst of the community? Is the American Tract Society, according to Mr. Lord, analogous to the United States Mail service, receiving into its leathern pouches already-written letters, with which the Government has no right to meddle, and in whose contents it does not concern itself, and whose sole business it is to circulate them, and deposit them at the points to which they are directed? Is the American Tract Society, then, a vast religious express company, which is to receive packages of tracts and books and circulate them? And is this the business of the Tract Society, not to make tracts, not to express great religious truths, not to develop great principles in their relations to the actual human want in the times in which we live? Is it the object of the American Tract Society merely to circulate something? This certainly is the position that Mr. Lord seems to take.

Nor have we heard one indignant protest from any member of the Executive Committee, or of the management, of the Tract Society. If such things are right before a Jury; if it be deemed right to gain a temporary victory for one's clients, at the expense of fact, and from any Courts of Justice, it certainly will not be deemed right by the reflecting and religious community, for a man to stand upon the religious platform of a prominent benevolent society and to declare so deceptive and so false a thing as that the funds of this Society were solicited, and were originally given, for the purpose simply of circulating tracts without any regard to the contents which they contained. On the other hand, nothing was more universally well understood than that the American Tract Society was organized for the purpose of *preparing* tracts as well as *circulating* them, which should apply the great principles of Divine truth revealed in the sacred Scriptures, to the actual wants, to the errors, to the sins, to the experiences of mankind. That the management were to judge what was expedient, may be true; but that the management, in the very nature of the trust committed to them, were forbidden to discuss principles, and to declare their own views of moral truth, is an assertion so monstrous, so infidel to all faith in Scripture, and in religion itself, that I marvel that so many men, that knew better, did not stop their ill-advised advocate on the spot, and correct a misrepresentation which, in the end, cannot fail to be most damaging to the interests of these special pleaders and pettifogging managers.

According to this doctrine, then, if smuggling should become a practice along our whole Northern coast, and maritime churches should have smuggling deacons, and smuggling ministers, and smuggling members, the management of the American Tract Society would have no right to declare their views in respect to the moral character of this act; and unless they could have tracts already grown, on this subject, hanging on the bushes, or wrapped up in the cerements of the past, they would have no right to declare principles on this subject. When the American Tract Society issued the most searching and fearless tracts, discussing the evils of intemperance, they transcended their power, and abused their trust, according to their own attorney; they had no business "to declare the principles of its managers or members" on this subject.

When any great evil in the growing light of Christianity is lifted up by the providence of God, and made the mark at which the Church should address its moral power, the Tract Society cannot, except by an abuse of their trust, if this doctrine be true that we have heard, discuss the nature of the evil, discuss the duties of Christian men respecting it, nor in any wise touch it. "Their business," says Mr. Lord, "is not to discuss, but to circulate." And so, instead of a body of intelligent Christian men gathered together to give universality to the truths of the Gospel, we have but a vast charitable corporation, collected together for the mere mechanical purpose of circulation. The Society is to know no more what passes through it than a fanning machine, that knows neither the grain which it saves nor the chaff which it drives away. But we quote again:

"However proper, then, a treatise might be, however suitable, if it could be circulated to do good, yet it cannot be circulated, it cannot be printed at the expense of the fund, without a breach of trust. What would be said of printing a tract in a language which those to whom it was to be sent did not understand? And yet how does that differ from printing tracts, which those to whom they are addressed will not receive. Tracts on slavery might be able in their teaching; tracts against polygamy the like: but how idle to attempt to send the latter to the Mormons, or the former to other parts of the country, where they would be excluded. And this circumstance, of whether they could or could not be circulated, must be determined as a preliminary question of fact by the managers of the Society."

Let every honest Christian man in these United States consider this abominable doctrine that the duty of a Christian Tract Society, in circulating the truth, is to be judged and limited by the wishes of corrupt and wicked men. If wicked men are willing to receive light upon their wickedness, the Tract Society is permitted to send them knowledge; but if wicked men do not desire that light should shine into their darkness, Mr. Lord declares, that without a perversion of their trust, the Tract Society cannot send an unwished-for and unwelcome Christian truth. He declares, most explicitly, that the preliminary business of the Tract Society is to ascertain whether men are willing to receive the truth of Christ, and that if they are not, they are in duty bound, as administrators of a solemn trust, to withhold that truth.

Was this, then, the doctrine of that Christ who came, not to bring peace, but the sword? Was this the example of that teaching Saviour who confronted the whole priestly rabble, and lawyer crew, that then, as now again in our day, held the holiest places, that they might pervert them only to the basest uses? Was this the example of those apostolic heroes, who went abroad, followed by mobs of infuriated men; by enraged mechanics, whose business was interfered with by their high morality; pursued and thrust at by wandering mountebanks, whose gains they destroyed by restoring their victims to health and sanity? Was this the spirit that breathed through those men, who in every age, have been found worthy of the name of Christ—teachers, confessors, martyrs, saintly pastors, and unsubdued preachers, who have borne solemn testimony against all wickedness, and brought upon themselves endless mischiefs, because they would not forbear, because they would cast upon the unwilling face of darkness, the whole effulgence of the light of God? And yet, Mr. Lord dared to say—and there was not one priest upon the platform that chose to contradict the declaration—that tracts on slavery, and tracts against polygamy, and the like, must not be sent either to those that were guilty of either sin, unless they knew before hand that these sinners were willing to receive them?

And this is what the Tract Society with all their high-sounding pretenses, with all their paraded piety, and all their ostentatious conscientiousness, has at last led the Church to; and that truth of Christ which was revealed to be, not the suppliant and the slave of men's caprices and appetites, but the master of their conscience, the lord of their faith, the supreme arbiter of their lives—that truth which is God's only vicegerent upon earth, open-browed, clear-eyed, and with a tongue that speaks in every language the same things, and with divine authority, is, by this last declaration of the American Tract Society, through their attorney, to ask permission of the intemperate before it declares the sins of intemperance; to ask the consent of the incontinent before it rebukes, by the blaze of Gospel chastity, the foul corruptions of licentiousness; to ask the hard hand before it preaches the duty of levity and mercy to the weak; to ask the Sabbath breaker's permission before it issues tracts on the sanctity of God's day; to ask the gambling and the racing crew whether they may print tracts against the special immoralities to which they are liable; to ask the thief whether they may circulate tracts upon dishones

to say a single word. You are not to advise them. You are not recognized as being in existence.

I should admire to be an agent collecting money for this Society for a short period. [Laughter.] I should address the farmers with characteristic eloquence, describing, first, the unspeakable wants of the ignorant population of our land; and next, the unspeakable piety of the members of the Executive Committee of the American Tract Society; and next, of that mysterious power which God has given to welding gold and silver to bring together the much-needed piety of the one extreme to the much-needing ignorance of the other. "This is your duty," I should say to the farmers, who, with hard toil and laborious economy, have been endeavoring, penny by penny, to put their sons through the academy or college, that they may make ministers or missionaries of them, or that they may become honorable civilians, or intelligent laborers of any grade—"It is your duty to help in this glorious cause of tract distribution." "But," says the farmer, in his stupidity, "what will become of my money if I shall give it—what will be done with it?" "Why, it is going into the treasury of the Lord." "But what treasurer is that who holds the Lord's bag?" "Why, it is held by these devout and sainted men who pray all day, and almost all night, and then deny free discussion on a platform for the purposes of the Lord." "But what is to be done with our money? What do they mean to print? What do they mean to circulate?" My friends, I should be obliged to say, "You are meddling with matters which do not concern you. It is your business to give the money: it is our business to spend it. If you wish to know how it is spent, in due time, after it is all gone, you shall find the tracks of it here in our annual report."

Gentlemen, this American Tract Society is a multiform and gigantic mill. It has its run of stones. Some are appointed for wheat, some for corn, but more for cobs; and they do not profess to consult the will of those that approach their door with bags of grain: they simply say to them, "This is what we grind in this mill; if you choose to put your wheat into that hopper we will grind wheat; your corn into that hopper we will grind corn; your cobs into yonder hopper, and we will give you cob-meal; but we do not profess to be directed any further by the will of our customers than we choose. Here are our arrangements; take them if you please. If you do not like them, go somewhere else. We shall grind just as we have arranged to grind. We will put in no new stones, and make no alterations in our mill to suit the notions of the people that live hereabouts."

And so, the American Tract Society say, "Gentlemen, pour your pocket grists into our mill. We have arranged how this shall be spent. We shall make no changes. We are not to be instructed. We are not to be influenced by the wild democracy of popular deliberative bodies of old men. [Laughter.] It is our business to use these sacred funds; yours only to give us a chance to use them."

And so I imagine that country gentlemen who had, with very great pains and self denial, been able to give twenty and fifty dollars, that they might become life-members and life directors of the American Tract Society, approached this great city at its recent Anniversary, and were present in the Academy of Music. They have come, as they fondly supposed, to take some part in the administration of affairs. When they go to the door of the Academy, he of the red ticket is put on one side of the house; and he of the white ticket on the other side; while he of the green ticket is mounted up to the place of privilege upon the operatic stage. The business proceeds. Something seems continually to be going on behind the scenes. There is whispering, and buzzing, and consultation. A fore-arranged result is to be dragged through the assembly. One thing there certainly is not to be; no discussion is to be allowed; no free speech is to take any part in this meeting. At length, when the hour has passed, our country member and director go out, and, meeting in the passage-way, a little puzzled as to what they have done, one looks the other in the face, and says—"What did you do on your side of the house?" And the other replies, "And what did you do on your side?" and both join in saying, "What have they done on their side?"

I will defy anybody on earth to tell what has been done, except that two men have been duped, and a third has got the money. [Laughter.] This is a tolerably large game of thimble rigging. It is supposed that the "little joker" is under this thimble; but all the time it is neither under this one nor under that one, but in a much better place—the executive pocket. And all this takes place under the sweetest names of religion and devotion. These men propose no mischief without a holy sigh; they violate no right without a pious groan; they never decry free discussion with out lifting up their eyes to heaven; they wrest from us no privileges, except with the clasping and holding up prayerful hands in the act of prayer. These are all good men, who read their Bibles, I think, until some places in them must have become worn out, and their contents forgotten. Surely, men must be very pious and very holy who can stomach, without a retch, conduct that would put to shame a Democratic political caucus.

I was yesterday urged vehemently to mingle in this scene and to speak. But I loathed and scorned the offer. Is it for a man like me to play frog in such a scene as that, and watch the sudden opportunity to jump upon the stage, there to be shoved or put down, as might suit the convenience of the reverend lawyers tricksters or what-not? I believe in free speech, not for myself alone, but never half so sacredly as for him against whom I have exercised my speech. Free speech does not mean my right to say what I please, but your right to speak back again. If there is anything in this world as sacred as religion itself, it is the right which religion gives to speak of religion, to speak of its principles, to apply them to every phase of the human welfare; and if this land and age shall stand by and behold the destruction of these most sacred rights on the very platform of religious benevolence, and in the very professed service of religion by religious men, then we have reached a crisis indeed—a crisis, not of external force, but of decay of internal and fundamental principles and rights.

But these men have mistaken the temper of the times, and the spirit of the common people. There is a public sentiment that will drown out even the Tract Society. There is a public sentiment which, if it be slow, is slow only that it may be certain and effectual. Confidence will not be revoked hastily. It will not be too eagerly concluded that men once trusted have become arrogant in office and corrupted by power and seduced by the blandishments of flattery and success. But when once that confidence is withdrawn it will never return. If, then, there is any seeming delay, it is only such delay as belongs to the steps of majesty. When God is throned in clouds, and armed with lightnings, and approaches to judgment and to justice, so sure in his heart is the day of retribution, that he needs not to make haste. There is no being so certain as God, and none so slow; for, since the days of Moses and the prophets, there has never been an age when men, feeling the bitter wants of the world, have not been compelled, their own patience worn out, to cry, "How long, O Lord, how long!" To-day martyrs cry, to-day oppressed and suffering patriots from out of dungeon vaults do cry; to-day with million voices not suppressed, suffering slaves cry out, "O Lord, how long!" And yet He dwells in eternity and in silence, and takes to himself the infinite leisure of eternity. But though he seems to delay, he never fails to come, and at length it shall be said, "Our God shall come and shall not keep silence." And I believe that God will yet mark with the most condign punishment, those men who, under the name of religion, and for the sake of screening themselves from responsibilities toward the poor and the oppressed, have violated our liberties and our rights. [Applause.] I do not say that these men are not Christians. Peter, I suppose, was a Christian when he denied his Lord. I *hope* these men are Christians. But if that is Christianity which they practice, they have another New Testament than mine.

I turn now to another branch of the subject. For the last hundred years, God has been developing in this world some of the later and more wonderful results of Christianity. First, Christianity acts as a power upon the individual; next, upon men in their social relations—setting up the family, establishing neighborhoods, promoting refinement in our households and in communities. Next, it takes hold upon laws and institutions, then, upon customs, and, finally, upon the organic forces of society itself. And in the mighty conflicts which result from this strife of good with bad, of right with wrong, of love with selfishness, the very frame of life is often shaken, and society itself, broken up, passes away, or assumes new forms. Beyond even this there is a work which Christianity is developing. Touched by its divine spirit, every quality springs up, in each age with new branches, and pushes forth blossoms, and hangs redolent and glowing with surprising fruits. The higher developments of the nobler feelings begin to embody themselves, and give to life not only new ideas, but a before unimagined and, to the natural man, inconceivable grandeur and moral glory, both in things esthetic and in things ethic. Since the world began, it has been the doctrine of proud and haughty men that the *weak were made to serve the strong*;—and as, among lions and brute beasts, the fierce and the strong destroy the weak, and the race is propagated only from the more stalwart individuals, so this belluine morality has been adopted and practiced by societies of men.

The weak have been despised, have been crushed, have been pushed down to the bottom, have been made to grind in dark places, to work for that which they reaped not, to sow in tears, in sorrow, in hopeless despondency, that the indolent and the wicked above them might reap that which they requited not. Nor has this spirit been suffered to take the spontaneous form which pride should give it. It has come under the organizing power of Philosophy, and it has received organic forms, until now, selfishness has become legal and regular national and organic wickedness, based upon wrong, and that so framed into a law and into systems of law, that round about this interior Satanic element of cruel selfishness has been gathered whatever there was venerable in authority, whatever there was impressive in symbol, whatever there was beautiful in Art, whatever there are attractive to the eye, to the ear, and to every sense. And men, weak and ignorant men! have been taught to clasp with tendrils of affection and veneration systems whose very marrow and life were the destruction of the poor for the sake of the rich, the oppression of the weak for the pleasure of the strong.

But now at length the world has so far grown, in God's Providence and grace, that, emerging from infinite confusions and turmoils of pride and selfishness, this question is seeking at length for a new adjudication at the bar of Christ's heart. For more than a hundred years past that which has underlayed all movements, that which has been the rudder of all progress, that which has been the animating principle of all reform, has been, not, what are the rights of the strong, of the wise, of the rich, of the powerful in station and rank; but, what are the rights of the poor and the weak, and what are the duties of those that are strong to the weak! By that same power which causes the sun to shine summer into the soil, and wakes from their rude dirt all things sweet and beautiful, wholesome things from noxious, clean things from fetid, fair and beautiful things from waste and homeliness, literature has been taught to bring forth new fruits, and in our age, instead of that derisive spirit which characterized the literature of England in the days of Pope and of Sterne, of Swift and of Dryden, there is breathed into it and throughout it the most humane and yearning spirit of benevolence! Even kings, not knowing what they do, (as ships that are side-ways swept over an unknown current do not know that they are drifting) have been obliged to declare humane sentiments and to conform, in their policy, to this divine world-current. Every nation of the globe, to-day, is moving in directions given by this gulf stream of God! Never before on so broad a scale was Christian power active in this world. Great as are the fruits of preaching, noble as are the tasks and accomplishments of self denying missionaries among the heathen, sweet and beautiful as are the aspects of Christian life in pure and heavenly families, yet, not in any, or all of these, is Christ so manifestly at work as in these great world-heavings, in these unrecognized, but universally felt movements, for the reconstruction of society, of commerce, of civil polity, of human life itself, upon the basis of humanity and benevolence.

What shall the strong do with the weak? This is to day the question which God makes Asia to answer. With this he questions Africa. With this he catechises every fractious nation of Europe. With this question he is shaking America. Nor is there yet found one nation on the earth, though their Christianity has been with them so long that their cathedrals are hoary with age, and their altars burned out with perpetual fires, that has yet learned to answer this sublime interrogatory of ages!

The duty of the strong to the weak? Great Britain says that the duty of the strong to the weak is to compel them to perform remunerating industries! Europe declares that the duty of the strong is to make the iron hand of power yet stronger, and to hold in more absolute subjection the now pinched and cramped masses of the people. Africa, low, brutal, animal, hears the question, but knows not yet enough even to comprehend its meaning; and God speaks to that benighted continent, as a child might speak to the ocean—calling out for its father, its mother, or its companions; and only the ceaseless beating of the surf upon the shore, wave thundering after wave, is its answer!

All the world over, the power of Christianity has made the more intelligent stronger and continually stronger; but as yet, it has left the others relatively weaker than before. The top of society has gone up, but the bottom has not followed it in any due proportion.

And now, hath God answered this question? Hath he declared his own mind? or anywhere recorded those letters which are never to be effaced, those letters declarative of his will? When God gave the law to antiquity, he wrote it upon tables of stone, amid the august terrors of Sinai's top. When he gave to the world his later law, he wrote upon the living heart of Christ in the silent majesty of Calvary! And in his EXAMPLE we learn our Duty.

Was it then to build himself up that the Infinite descended to our finite condition? Wandering among ignorant and wicked men, was it for his own glory that Christ groped? Was it that which he sought in buffetings and mockery of a trial, in the fatal hour of condemnation, in the slow cross-burdened walk to Calvary, in the hours of unutterable anguish, which not even the sun itself could behold? Was it in the silence of the rock sepulcher, garden-loved, that he sought the elements of his own aggrandizement? Or, was it rather to teach us by the whole power and majesty of his example that he that would be *chief must be servant of all?* Was it not to teach us that, *though rich, for our sakes he became poor, that we, through his poverty, might become rich?* And, henceforth, is not the world's doctrine this Gospel, that Power, Refinement, Intelligence, Wealth, Station, must hold themselves subject, under the law of love, to the uses of all that are unfortunate, of all that are weak, of all that are trodden down! The sun hangs in glory over the earth, not with its rays to beat down, but, by all the power of its attraction, to draw forth from out of the homely soil and dirt growth of infinite things of beauty. And God hangs above all things to draw all up out of weakness and wickedness toward him. And every man of mankind is to take his superiority as a level, an engine by which he must draw all lesser men up to or toward his condition. There is but one Father Universal; there is but one Family; there is but one Brotherhood; and throughout all the boundless races and infinite numbers of men, there is not a stranger, an alien, a foreigner! Ye be all brethren, and members one of another!

Is not this one of the many mysteries that are disclosing themselves from the sublime act of Christ's incarnation and atonement? If on earth there be one thing memorable, which, wanting no monument, shall lift up its undiminished head through eternal ages, itself its own monument, is it not that act by which the God of glory bowed down his Almighty head, and slept beneath all life and in the bosom of Death, that he might destroy the one and give eternal power to the other! No angelic head radiant with reflected glory was that which pillowed itself upon the rock! The moral and the marvel of this sacrifice required that men should know that the Absolute, the Everlasting, the Universal Father, lived and moved by a law of love, which made him the willing minister and servant of the weakest. And by the voice of his own life, by the voice of Calvary, by the death, and by the resurrection of his son, by the ever-living care and fostering love of Christ advanced to be a Prince and Savior in Heaven, God is now teaching us, teaching mankind, unwilling scholars as they are, that the duty of the strong toward the weak is to love them, to take care of them, to educate them, to strengthen them, to lift them up with the might of their strength to the very hight of their privileges! And so, they shall be helped, and you, helping them, shall be thrice blessed yourselves; for, *it is more blessed to give than to receive!* and, power gone out of you for others returns to you again from their hearts increased a thousandfold!

Interpreted from this sublime example, what is the morality of the British Empire, whose sway in India has been almost purely commercial, and which has looked at men almost only in their relation to the opium-gardens and the indigo-fields? Judged in the light of Christ's precious example, what monarchy in Europe, for five hundred years, is not condemned, and what regnant policy, or statecraft, what blood-enriched territory, is not blackened and made odious by the serene teaching of Love!

And we, of America, with suffering heart and veiled faces, can any abhorrence be greater, to any Christian, than that which we feel when we behold the latest born of Time, most blessed, best taught, richest in the heritage of all great things that martyrs, and confessors, and dying patriots have bequeathed to the world, have been most recreant, most cruel, most haughty to the poor, most despotic to the weak? It is in America that old Roman slavery flourishes as it never flourished in its own native soil. The Imperial scepter was milder than the Democratic oppression! But God has not left himself without a witness, nor us without a testimony that he means to save us! Beginning far back in years, he has pressed unwelcome truths upon this nation with growing urgency! At first, this truth of Christian humanity was born among us with infant face, and with the weakness of a babe. It seemed easy to overwhelm. And strong men rushed upon it. Herods there were, in every church, in every sect, in every state, in every legislature, in every neighborhood, up and out, seeking this child Jesus to destroy it! But all of these again slew without slaying; and he grew in stature, until now, Christ, represented in his poor and despised ones, is stronger than all politics, than all churches, than all commerce, than all civil affairs, "and the government shall be upon his shoulders!"

Near fifty years have passed since this sublime movement. In that time ten thousand men, repenting that sooner they did not see the light that dawned over where the young child lay, have borne noble testimony; and the living words of God's truth have been spoken now, in ten thousand pulpits; books have begun to march in long procession; newspapers, in turn, have given their power to this cause, until, at length, popular enthusiasm inflamed, the whole community has risen up, and is bearing earnest and solemn testimony to the rights of the enslaved, and the duties of Christian men and patriots! In this long conflict, that Society, which was originated by holy men, for just such solemn work as this; which was erected to be a platform from which the artillery of the Gospel might sweep every evil; which was organized that, by the power of organization, those tougher iniquities, which defied individual labor, might find in its organic power more than a match. This great, this mighty battlement, has stood only to be dumb, to be traitorous to its own great trust, to admire itself, to laud its own fruitless piety, and, surveying its presses, its loaded, groaning shelves, and its sleek officers, to cry out, is not this Great Babylon which I have built! If there be on earth, at this day, one sight more melancholy or more shameful than another, it is the sight of an American Christian Association, established for no other end than the propagation of Gospel moralities, that, for half a century, has refused to bear a testimony in behalf of four million men, overrun, and infested with every immorality which oppression can breed, weighed down with every evil which it is the intent of the Gospel to alleviate, destroyed by every malignant mischief from which the Gospel was meant to be a salvation. To withhold bread from starving cities, medicine from dying hospitals, rescue from wolf-imperiled children, would be nothing compared with that stately and inhuman pharisaeism which, for twice a score of years, has beheld without pulsation of pity, without one outreaching of the hands, without one utterance of the voice, this greatest error and wickedness known in our land and generation. If the crime itself be hideous, the excuse is yet more nefarious. The Tract Management have refused their supreme duty under the plea of preaching the Gospel! Thus telling the world that there is a Gospel that can be preached devoid of pity for the poor, empty of all sympathy for the oppressed, deaf to the groans of slaves, and dumb to all the petitions of the degraded and neglected! It were bad enough to despise God's poor, but to excuse it by a plea which maligns the very heart of Christ, and slanders the spirit of his Gospel, is a crime yet more unpardonable!

It is a pain and piercing to my heart that the Church of Christ has not been found, with banner advanced, far beyond all other bodies, leading on the world to a victory. I can never forget that my father and my mother were members of Christ's Church upon earth. And, even if Christ himself had not sanctified the Church, this would have been enough for me, that my father's and mother's hearts had made it sacred!

But when both Father in heaven and father on earth have left their memories in the bosom of the Church, she must receive from men all that the yearning heart, the deepest sensibility, and the most earnest love and enthusiasm can bestow. If she might only be true to her trust, what matters it what becomes of you or me? If the name of Christ and his Church might glow with the renown of heroic humanities and difficult duties faithfully done, let us be cast aside, as old and shattered armor, or as the rind of golden fruit, peeled off that some longing lip might suck the pulp! Willingly would I lie by the wayside; willingly would I have my hand paralyzed and my tongue silenced; willingly would I submit to that most grievous and bitter calamity to an active man, to stand uselessly aside and see the world go past in all its movements of enterprise and adventure, if only by such sacrifice of myself I might behold achievement, courage, enterprise, and heroic endeavor, in the revered Church of Christ! How long shall her ear be drowsy! How long shall she sleep in the garden where Christ, in anguish, sweats drops of blood! When will she wake, if not to save her Master, at least to go with him to trial and to disgrace, out of which shall come victory and glory!

What is now agitating the land? For more than thirty years the diapason of this country has not been the swell of the ocean. It has not been the sighing of the wind through our Western forests; the deep thunder-toned diapason that has rolled through this land, has been the sighing of the slave. [Sensation.] Throughout all this time the Church has heard the voice, and scarcely knew what it was. But God has been rolling it upon her more and more. In my day a conflict has taken place. I remember the days of mobs. I remember when Birney's press was broken in pieces at Cincinnati and dragged into the Ohio river. I remember when Theodore Weld was driven by unvitalized eggs from place to place in the West. I remember the day when storehouses were sacked and houses pillaged in New-York. I remember the day when a venerable man escaped from being murdered for a good cause, and because he escaped has never been engaged in it since. I remember when it was as much as a man's name was worth to be called an Abolitionist. I have within twenty years seen those parties which were the most tyrannic ground out of existence, and those churches which refused to discuss this question have been overrun by it and taken complete possession of. Synods, which have acted as dykes, have been overwhelmed and submerged. General Assemblies have been carried away captive by this good cause, and the public sentiment of the whole continent has been changed in this mighty conflict. In this whole struggle one of the most reverend Societies which we have, the American Tract Society, which was organized to speak God's truth to man, has stood by and seen the whole conflict, and has never opened its lips or uttered one single word. Churches that were unfaithful have been brought into line. States that were recreant have become faithful. Whole neighborhoods that have been false have been converted to the truth. I scarcely know another institution that has been able to stand against this providential work, maintaining a bad consistency from beginning to end, but the Tract Society. That Society has refused from first to last. If, in the day of judgment, it shall be accounted a sin to have spoken for the enslaved, with any potency of voice, there will be no condemnation against the Tract Society, whatever may befall you and me. They had no such humanity. I am ashamed of the institution. If they would put themselves on the right basis, I would not care. They would not be bound to publish on the subject of slavery if they did not call themselves a society for the propagation of Christian truth. In England there is a Shakespearian Society, and their business is to publish about Shakespeare. Then there is the Camden Society, with their specialty. Now if the American Tract Society will be content not to take money from the churches under false pretenses, and say, we don't pretend to teach the whole ground of morals—we have our line of doctrinal points, and we will follow in that line, then God speed them. But they stand in a position of misrepresentation of Christian truth and practice before the community. It is because they stand before the community as authorized by the churches to teach the true faith and practice, that their position is so mischievous and their example so wicked. For it teaches the world that there may be religion without ethics; that right doctrine is a substitute for right practice. There is not one sin in the calendar of crime that is not embodied in slavery—and not one of them will touch it because they are busy preaching the Gospel. [Laughter.] They will not touch stealing and adultery, though four millions of stolen men, women and children who are pronounced by civil law not to be men, are forbidden the privilege of reading the word of God—are forbidden knowledge and manhood, and stand before them despoiled. They declare that they cannot turn aside to meddle with a question relating to them. And why? Because they are preaching the Gospel. That declaration, interpreted in plain English, means that there is something in the Gospel that can be preached independent of national morals. There is no religion separate from ethics. I affirm that the Gospel carries with it a three-fold form—the ideal or intellectual form, the sentimental or emotional form, and the practice or conduct form. The three must be combined in true religion, and he who has the ideal and emotional, and leaves out the conduct, is false and infidel. If I was called upon to state what would do most to promote infidelity, what would I say? I know what you would think I would say. Theodore Parker! No; I should not. I think he is the most harmless man on the continent, because he is open and above-board. If not him, then it must be Garrison and Phillips—him of the iron tongue and him of the golden lips. [Applause.] No, no—not them. [Renewed applause.] If there ever were two men whose fault lies in the fact that they have no reversing lever to their engines, but must go ahead and never go back, they are those two men. [Laughter and applause.] Therefore, I should not pick them out, though I know they are called very naughty infidels, and I am afraid they are not as sound on the creed as I am. [Laughter.] They will need to get more catechism before they will get up into the synods and presbyteries. It must be these Blanchards—these men who peddle infidel books. I should just as soon think of calling a man dangerous who peddled cockroaches and rats, as to call them dangerous. The man who wants these books is spoiled already. [Applause.] You can't hurt him. I tell you who it is. It is the man who puts on a saintly garb, the man whose face is lubricated to sleek devotion, who evades duty, who has a text for every sin of omission and commission—it is the man who makes long prayers while devouring widows' houses, men who turn up their eyes whenever they mean to do a wicked thing, who stand in the very place where the Pharisees stood—they are the infidel men who take the garments of Christ to do the work of the Devil. [Applause.] I do not fear the efforts of any man before my congregation to subvert the Bible. If I cannot in fifty-two Sabbaths answer all he can urge, then my powers are weak indeed. I do not fear him in steel mail from head to foot, with his position plainly declared. It is these men who profess to do the work of righteousness while they impede the progress of true religion by their shams. These are the men from whom the temple ought to feel in peril. The temple stands again in Nassau street, and the priests and lawyers stand there as did the priests and lawyers in the temple of old. [Profound sensation.] The Pharisees are now in precisely the same relation to the religion of the New Testament, as were the Pharisees in the time of Christ to the Old. And if this Society—this Boston Tract Society, for whom I now speak, is going to stand on the same platform—if it is going to exclude free discussion and inquiry—if by and-by, when it shall have gathered wealth and influence, it is going to stand for the rich, for the refined, and not for the wretched and the poor, I want my remarks to recoil upon it; and if I live to be as old as my father (turning to the venerable Dr. Lyman Beecher, who was in the pulpit), I will denounce this Society in its old age and dotage as I now clasp it in my arms of faith and love, in its new beginnings. [Applause.] I wish you would employ these truly beloved brethren who have done so much good sending the Gospel all over the land, as the Spartans employed their helots when they got them drunk that the children might see them and avoid their vice. So show our brethren as they rise and stagger, that they may learn a lesson from the sight. Let me illustrate their position. Here are cabins, and here are some men to defend them. Forts are built. There are Indians; there are wolves; there are rattle-snakes. The settlers come into the fort to defend the place. Do you know, says one, that there are wolves without? No. Sir, do you know that the Indians are upon us? In the mean time, they have got their dear children about them, and are combing their blessed heads with fine-tooth combs, saying, We can't leave these important matters to look after Indians. [Prolonged applause and laughter.] Four millions of men cry out that the foot of the oppressor is upon them. Four millions of men say, "we don't own our wives or our little ones; we are living in adultery; we cannot go where we will; we have no liberty. Brethren, come and help us." But the Tract Society is combing out quids of tobacco, taking care of dancing, and cannot go down there to lend a helping hand! [Applause and laughter.] I want you to imagine for a moment (for you are so stirred up with anger I think you ought to be sent away good-natured) that this Publishing Committee were back in old Jerusalem. There were eleven of them there; the twelfth has gone. Let us see how Christianity would have progressed under such auspices. There are the Rev. David Magie, D. D., Elizabeth, N. J.; Rev. Wm. W. Williams, D. D.; Rev. Wm. Adams, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Nehemiah Adams, D. D., Boston; Rev. Thos. De Witt, D. D., New-York. Now here are six men, and no one at home shall surpass me in my kindness, my courtesy and personal reverence for them, whom, if they were here, I should treat with the same openness and fidelity of speech which I now use. Here are these Apostles seated. Here is a tract proposed to show that Jesus Christ is the Messiah promised in the Hebrew. The proposition is that the Apostle Dr. Magie shall preach that in Jerusalem. Why Dr. Magie, says the lawyer—Rev. Brother in the Lord—you might just as well print a tract in the Latin language—they don't want to hear any such thing as that—there is no use of sending any such thing out in Jerusalem. Then some one suggests that they send one of their number down south into Judea to preach against idols and announce the true God and declare his Son as the Savior of the world. "Brother in the Lord, do you suppose these folks want to hear anything of this kind—they are idolaters, and it would be useless to attempt to speak to them." Will one suggest that they send an apostle to the Gentiles—that some one go to Greece? The Apostle Rev. Wm. Adams says, I am informed that at Athens they have a repugnance to anything Jewish—and the probability is, if you went there, you would be mobbed. And I should like to know how long the twelve apostles would have been in evangelizing the world on this patent principle of the Executive Committee, namely, that you must say nothing that the people do not want to hear, because it would be like talking to them in an unknown tongue. I should say that the very things the people will not hear are the very things that will carry salvation to them. As to the appropriateness of the place in which the Society met, (the Academy of Music,) I could not help looking at the architecture, the carving, and the grotesque groupings of the place. I never saw anything like it. They had little cherubs sitting all over the building, and I thought they were just as good as some men—those wooden cherubs, those things without vitality. And then, as an appropriate symbolism, I saw caryatides forming the support of the galleries. In the old architecture, men were carved as the supports of buildings to represent slaves. All around that circular building were carved figures of men and women holding up the galleries, but cut off at the waist that they might have no legs with which to run away. [Laughter.] I never saw a building more fit to receive the servile doctrines of the dead-alive body that met there. [Applause and laughter.] If, now, I have said anything which the Secretaries cannot understand, I shall be happy, at any time to see them in private and to make further explanations! [Great laughter, during which Mr. Beecher took his seat.]

After the singing of a hymn, the benediction was pronounced, and the meeting adjourned.

The Independent.

NEW YORK, MAY 19, 1859.

OFFICE REMOVED.

Our friends are requested to take notice that the office of *The Independent* is no longer to be found at No. 22 Beekman street; but hereafter is at

NO. 5 BEEKMAN STREET.

It is nearer the Park, and over the Park Bank. It is in the same building with *The New York Evangelist, The Temperance Union,* and *The Eclectic Magazine.*

REVIEW OF THE TRACT SOCIETIES.

Our readers will not wonder that we devote so large a space to the meetings of the two American Tract Societies held in this city last week. These meetings were the central points of interest, and their moral impression will be felt throughout the land. Reserving for another column our criticisms upon the scheme of administrative usurpation broached by Mr. Daniel Lord, we shall here confine our remarks to the tone and bearing of the two meetings upon the question of slavery. Beginning with the meeting of the Nassau-street Society, held in the Academy of Music, we shall best comprehend its bearing upon the great issue of slavery, by studying the plan of the meeting as devised by the Administration, the course or conduct of the meeting as the two parties took their several positions, and the result of the meeting, when the minority had succeeded in baffling the majority, and in gaining a positive declaration upon the subject of the slave-trade.

The Projected Plan of the Meeting.

Long before the anniversary, the Administration and their counselors began to lay their plans to prevent the further discussion of their policy in the open meeting of the Society. Conferences were held at the house of their legal champion, and elsewhere, at which the following course of action was mapped out.

(1.) The Chairman of the Executive Committee should make an *oral* statement, which proved to be in fact a brief hortatory address. The object of this departure from the precedents of former years, was to avoid the risk of motions and discussions upon that statement, which might delay the election of officers, and open the door for miscellaneous business. This was undoubtedly a shrewd move on the part of the Management, but we would ask the Christian public to ponder it carefully in the light of Mr. Lord's subsequent speech. That gentleman laid down the doctrine that the Society has no right to instruct its officers, directly or indirectly, no right even to offer opinions or suggestions to guide them in their duty; that "the *only* power and function of the members is, at their annual meeting, to *nominate and appoint the officers of the institution.*" Yet even Mr. Lord shrank from the extreme absurdity of this statement, and so far qualified it as to say, that "the members are to consult, deliberate, and, if they please, debate, *as to the past conduct of the officers* who may be presented for re-election." He distinctly conceded the right of the members to review and discuss the doings of their officers in the past, while he denied their right to instruct them or to control their action by resolutions. This review of their past action should of course precede their re-election. Mr. Lord admits that the members of the Society "may confer and debate as to the proper discharge of the duty they are to perform"—*to wit:* the election of officers. But how great the absurdity of first taking away from the members of the Society every right but that of voting for its officers, and then calling upon them to re-elect those officers, not upon the basis of a clear written statement of their doings for the past year, but upon the basis of a mere oral exhortation! If Mr. Lord's doctrine is to stand, then the first thing to be insisted upon by the Tract Society, is that, as in the American Board, a *full written report* of all the doings of the officers shall be submitted; that this shall be referred in sections to appropriate committees, and then fully discussed in the Society; and that no election shall be in order until the annual report shall have been thus submitted in writing, and deliberately adopted. In the doctrine and proceedings of the late meeting, the members of the Society were told that their *only* function was to elect their officers, and they were called upon to elect them without hearing one line of their annual report! The programme which opened with an oral exhortation from the Chairman of the Executive Committee, was to close with the declaration that the sole right of members is that of voting for their officers!

We put it then to men of business, whether they will consent to have what Mr. Lord defines as a charitable trust managed after that fashion. We put it to the churches whether they will intrust their charitable donations to a company of men who can always control their own re-election, and who insist that the sole right of their constituents is to elect a Board of Officers, and yet who furnish their constituents no written and authenticated report of their proceedings! Is that the new doctrine of a charitable trust which we are called upon to subscribe? Will it be said that we should have sufficient confidence in the Administrators of the trust, to elect and re-elect them without inquiry or report? We answer that confidence is impossible in such matters, where there is no report and no investigation. The churches will not give money to men who decline or evade a full and fair examination of their policy; but who insist upon being retained in office as a matter of personal honor. Shrewd as was the scheme of the Administration for avoiding debate by withholding the customary written statement of their principles and actions, it was a shrewdness which can only awaken suspicion and alarm as to their growing usurpations. We insist with Mr. Lord, that, before proceeding to the election of its officers, the members of the Tract Society have the right "to deliberate and debate as to the *past* conduct of the officers presented for re-election;" and in order to vote intelligently they must have that "past conduct" before them in a written report embodying every branch of the proceedings of those officers. To call for re-election without such a statement is presumption on the part of the officers; to proceed to re-elect them without such a report is a sham on the part of the Society; and the common sense of the Christian public will so declare.

(2.) The second item in the official programme was to secure the re-election of the officers to be chosen by the Society, and then,

(3.) To take a brief recess in order that the Board of Directors might re-elect the Executive Committee. The form of a recess was adopted, because the design of the Management was to bring forward Mr. Daniel Lord with his argument as a *finality*, and thus for ever preclude the discussion of principles upon the floor of the Society. Hence they were willing to give opportunity for the proposal of some measure which would furnish occasion for Mr. Lord's plea. They were expecting a resolution of inquiry about colportage or the financial management of the Society—and upon this their legal adviser and judicial orator was to shut down the gate of discussion for ever more. The fact that Mr. Lord had prepared his brief with a view to such a snap-judgment, explains the confident announcements of the organs of the Society in advance of the meeting, that the opposition would then be put down for ever. How far this programme succeeded will appear as we consider

The Course and Spirit of the Meeting.

The Administration had done their utmost to secure the attendance of their partisans at this meeting. Many persons were created life-members in order to swell the majority in their favor; gentlemen were waited upon at their offices and residences, and solicited to be present; some, who were about to leave town, were urged to remain, in order to inflict a final and decisive blow upon "the revolutionists!"

A late London paper publishes the following illustration of "how they get voters in England." A cooper, by the name of Nicholls, who had long enjoyed the patronage of Lord Egmont of Cowdray Park, had, for some cause, been discharged from his service. But as the vote of Mr. Nicholl was important to sustain Lord Egmont's candidate, Nicholl was favored with the following epistle from Mr. Sexton, Lord Cowdray's butler.

We give the letter *verbatim et literatim:*

"26 St. James Place April 16 59.

"Dr Sir, I understand that you are hesitating which way to give your vote now will you oblige me to vote for Hardy I think I will undertake to premise you that you will have back your work at Cowdray it was my wish that you should have it I had already spoke at high quarters in your favor we want to get Hardy returned, therefore every vote is of consequence therefore you must stiek to us & the old Cowdray Estate Obblige me & go to Mr. Brown and promise him at once & let me hear from you that it is all right

"I trust you are all well as this leve us I remain yours very truly J. SEXTON

"Mr. Nicholls Cooper Midhurst Sussex Stampt."

Whether any such circulars were sent out by the Tract Administration, we will not presume to say. Like Lord Egmont, the Management keep themselves in the back-ground, and leave the work of canvassing to their butlers. But we do know that persons in the employment of the Tract Society, and receiving their support from its treasury, waited upon members with the representation that "*every vote* would be of consequence" to the Administration, and that therefore every friend of their policy "must stick to them" throughout. On the other hand no measures whatever were taken to secure a large attendance of those members of the Society who stand upon its platform of 1857. Many of those who were present last year, were so disgusted with the tyranny and uproar of the meeting, that they had resolved not to attend another session of the Society under its present Administration. No call was issued, either publicly or privately, to bring together the so-called "opposition" or "minority" for any action at the late anniversary. It was evident that the partisans of the Administration had a majority in the meeting of at least twenty to one, and that this majority were ready to follow the beck of their leaders on the platform. The problem for the minority was, how to save the Society from the reckless and destructive measures planned by the majority, or at least to compel that majority, without shift or evasion, to declare themselves upon the subject of slavery on an issue that should be open to the whole Christian public. Like Paul Morphy, they were to play blindfolded with twenty antagonists, who had the start by more than half the game. And *they succeeded.* By promptness, by firmness, by courtesy, by order, by vigilance, by courage, by the force of argument appealing to conscience,—in the words of *The Courier and Enquirer*, they made the meeting "halt in its vehemence, and swing round!" Their wisdom in confining themselves to a single issue, and that the most vital question of "sound morality" now before the country, and their confidence in the moral sense of the public upon that question, were fully justified by the event. But we would devoutly acknowledge the kind supervision of the Providence of God over their measures and the result of the meeting.

The report of the meeting, in another column, shows the determination of the majority to put down all inquiry and discussion by clamor and by arbitrary voting. A motion to *postpone*, always debateable, was declared not to be debatable when offered by one of the minority. Their speakers were interrupted in their remarks, by questions of order and by personal insults meant to disconcert them. Dr. Alexander of Princeton was guilty of a personal discourtesy toward Mr. Wolcott, which dishonors the name he bears. No gentleman would allow himself in such rudeness toward an inferior, much less toward one whose rights and position are equal to his own. He forgot that he was not lecturing in his class-room, as Mr. Lord afterwards forgot that he was not lecturing a jury. But if men will not practice civility in an assembly of their equals, they must be taught it by public admonition and reproof. Last year the common decencies of speech were violated by champions of the Tract Administration; this year the courtesies of debate and the rules of gentlemanly intercourse were disregarded by them. *The Boston Atlas* says of the meeting:

"It is a record which ought to make every Christian man ashamed, and which is a deep disgrace to the church and to religion. The meeting was as rowdyish as a Democratic gathering in Tammany Hall, a bear garden, a bedlam. There was such an application of the gag law by the champions of slavery as would have done credit to the palmiest days of the famous gag rule in Congress. It was anything but a place for free discussion or the exhibition of Christian courtesy."

The Times, The Post, and *The Courier and Enquirer* of this city are equally explicit in condemning the violent and tyrannical course of the majority. We shall publish hereafter the verdict of these and other journals.

One honorable exception there was. The venerable Dr. Spring insisted that freedom of debate and the rules of decorum should be respected by a Christian assembly. But Dr. Spring's counsels and suggestions, wise and timely as they were, evidently were not in the programme of the leaders of the majority.

And against what was all this clamor raised? What was it that the majority were so eager to vote down without discussion? Simply the declaration that "the publication of any well-written tract which may be offered to the Publishing Committee, calculated to arouse and concentrate the religious sentiment of all Christians against the slave-trade, and to set forth its great wickedness before the nation, will meet with the warm approbation of the Society."

This was the one point urged by the minority. The technical objection raised against Dr. Patton's resolution, that it would be unconstitutional to instruct the Publishing Committee, was obviated by the form of Mr. Wolcott's resolution appended to the same preamble. We reprint the resolution here, and ask every reader to ponder it, and see if he can imagine a reason why it should not have passed unanimously.

Whereas, The African slave-trade is contrary to the first principles of the Gospel and of humanity, is condemned by all Evangelical Christians, and is repudiated by all Christian and civilized nations; and,

Whereas, There are indications that this tr

prevented a public interchange of courtesies which would have been grateful to all the officers and members of the Congregational Union. *The Quarterly* is a new bond of sympathy between these two accordant bodies. From the many favorable notices of the Collation by the press we quote the following by *The New York Daily Times*:

"No more genial or hearty reunion has occurred during the Anniversary season than the Congregational Collation last night at the City Assembly Rooms. More than any, perhaps, was it in keeping with the fancies which poetry has associated with 'the merry month of May.' Such gatherings prove healthy provocatives of friendship, goodwill, innocent gaiety, general kindliness of feeling, and unembittered enjoyment. The festival of last night was a brilliant exemplification of this. The room was crowded with ladies and gentlemen, whose hilarity seemed to be as hearty in laughing at a good joke as their devotion was undoubtedly sincere when raising their voices in the hymn of praise. Dodworth's Band furnished the instrumental music, Mr. Beecher most of the jokes, all the speakers the eloquence, the Committee of Arrangements bouquets to most of the ladies, and refreshments to everybody; and of course the entire assemblage, in their turn, exhibited unbounded appreciation of everything. Mr. Beecher presided. Beside him was his father, Dr. Lyman Beecher, and behind and around him were many distinguished clergymen, not of the Congregational denomination alone, but Baptists, Presbyterians, and Dutch Reformed, as well."

MR. LORD AND HIS PLEA.

AT the late tract meeting Mr. Daniel Lord condescended to one of those minor witticisms with which the greatest orators have been wont to relieve the stateliness of their discourse. After the peracular tone of his plea, and the magisterial decision with which he closed the door upon all discussion for all time, it was a grateful relief to the nerves of his audience to behold his features relaxing into a smile, and to hear even an approach to pleasantry from lips that had closed in such awful solemnity. It is to be regretted, however, that after his repeated warnings to the Society against all breach of trust, he should have violated good faith and good morals by pilfering another man's joke. That very witty allusion to *The Independent* into which Mr. Lord relaxed, was originated by Rev. Dr. Bethune at the Tract Society meeting in 1856, and the patentee has not suffered his right therein to lapse by non-user, but reproduced the joke so recently as last year. It was unfair in Mr. Lord to take advantage of Dr. Bethune's absence from the country, and to appropriate, without acknowledgment, one of his original jokes, which, however small in itself, has formed a staple of the wit of three Tract Society anniversaries. Since, however, Mr. Lord having laid down doctrines that will deprive the members of the Tract Society of almost every right, magnanimously closed the door to a reply, and referred his opponents to *The Independent* for free and fair discussion, we shall open our columns to those gentlemen who may wish to reply to him, beginning next week with an able and thorough review of his speech, from the pen of John Jay, Esq.

But we ourselves have a few words to say concerning this new dictatorship in our benevolent societies. 1. The *arrogance* of Mr. Lord's speech demands rebuke. He did not scruple to denounce the action of the Society in 1857 "a *gross usurpation* by the managing body of members as the managing body of directors." Mr. Lord did not "*gross* usurpation," though in this, as in many other points, he has softened down his speech in his own written report of it. Now, how did this "gross usurpation" begin? In 1856, at the Brick Church, *at the instance of the Executive Committee themselves*, a Committee of Inquiry was appointed. Judge Jessup, who has at least a tolerable knowledge of legal rights, was requested by the Executive Committee to urge the Society to submit this act of "usurpation." Dr. Hallock, with tears in his eyes, implored the Society to submit this "gross usurpation." The President of the Society, whose judicial wisdom has been matured with the experience of fifty years, gently suffered this "usurpation" to be inaugurated, and designated a committee to give effect. He had not then the counsel of Daniel Lord, Esq. This committee of "usurpation" was headed by Chancellor Frelinghuysen, whose experience at the bar and in the Senate, and as the Presiding officer of various benevolent Societies, has given him some knowledge of legal instruments and the rights of chartered bodies, though probably not so much as belongs to Mr. Daniel Lord. Judge Jessup also, whose knowledge of such matters can hardly be inferior to that of Mr. Lord, was one of this Committee of "usurpation." Rev. Dr. De Witt, now Chairman of the Executive Committee, also took part in concocting this "gross usurpation" of the members upon the Committee over which he now presides. For a whole year the Committee of Fifteen were hatching and contriving this "gross usurpation," without once taking counsel of the wisdom of Daniel Lord, Esq. At the meeting in 1857 this report was submitted to the Society; and though its adoption was moved by a minister of the Gospel, the motion was seconded by that eminent counsellor-at-law Horace Holden, Esq., who was always disposed to be specially cognizant of the meaning of legal instruments, and who is an intimate friend of Mr. Lord, but who failed to consult with that eminent jurist as to the danger of "usurpation," and thus openly commited himself as a party to the same. And again, Chief Justice Williams, as unenlightened by Daniel Lord, Esq., sat in his pew and put the vote which unanimously consummated the "gross usurpation" he had suffered to be inaugurated a year before.

And not content with declaring this "gross usurpation" the unanimous decree of the Society, the suggestion of the now lamented Dr. Knox, the Chairman of the Executive Committee, the President called upon Rev. Dr. Thompson to express the united thanksgiving of the Society to Almighty God, for the wisdom and grace which had enabled them to consummate, without one dissenting voice, that action which Daniel Lord, Esq., now comes forward to denounce as a "gross usurpation!" For more than thirty years the most eminent jurists, statesmen, and divines have been accustomed to move in the annual meetings of the Tract Society, resolutions approving, commending, and thanking, counseling the Executive Committee—but two such resolutions were prepared by the Committee for this recent anniversary; but now we are told, "A Daniel come to judgment! yea, a Daniel come to judgment, and, either all this wisdom of the wise, and all this counsel of the just, is a "gross usurpation" and this speech is a gross impertinence, worthy to be exposed by a motion to cut off reply, and by petty personalities toward gentlemen who refused to do homage to a wisdom so late discovered.

Mr. Lord's positions are flatly contradicted by the *Charter*. It is a little singular that before declaring his professional reputation upon such an argument, Mr. Lord did not consult the terms of the instrument which lies at the foundation of the Society's existence. If the Legislature should repeal the *Charter* of the American Tract Society, the Society would cease to be. But the Society may amend its Constitution, as it has repeatedly done, and might even abrogate that Constitution, without forfeiting its Charter, impairing any of its functions, or putting in peril its property or its rights. The Constitution forms no part of the Charter, was not included in the organic act; but was *re-adopted* after the Charter was accepted by the Society, in order to conform to that instrument. The *Charter* is the supreme, determining instrument by which the rights and duties of the Society must be ascertained. The Constitution has only the force of By-Laws. If, therefore, the Society be as Mr. Lord maintains, a Charitable Trust, *who are the Trustees?* Not, as under the ecclesiastical law of New York, a Board of Trustees, who from the day of their election become the body Corporate; but the *whole* Society.

Charter of the American Tract Society.

May 26, 1841.

1. James Milnor, S. V. S. Wilder, Moses Allen, T. McAuley, John Knox, Charles G. Somers, and William A. Hallock, and *all such persons as now are or may hereafter become members of the American Tract Society*, formed in the city of New York, in the year one thousand eight hundred and twenty-five, *are constituted a body corporate* by the name of the American Tract Society, for the purpose of printing and circulating religious publications.

2. The net income of said Society, arising from their real and personal estate, shall not exceed the sum of ten thousand dollars annually.

3. This Corporation shall possess the general powers and be subject to the provisions contained in title third of chapter eighteen of the first part of the Revised Statues, so far as the same are applicable and have not been repealed.

This third section refers mainly to the right to make By-Laws, to sue and be sued, etc.

The Charter makes the membership in its totality the Body Corporate. They cannot alienate their powers without forfeiting the Charter. All their officers are their servants; and whatever rules the Society may prescribe for the governance of its officers, and whatever limitations it may impose upon their powers, cannot conclude the Society itself, which is the body corporate, capable of meeting in its entireness, and not a mere constituency for electing a Board of Managers. Mr. Lord has overlooked the fundamental instrument of his Chartered Trust. The Society has once altered its rule as to the constitution of the Publishing Committee, and may do so again. Indeed, it could dispense with that Committee altogether, or elect a new one every year, and not touch upon any regulation of its Charter, or forfeit one farthing of its funds.

For, let it be observed that the Charter defines the object of this trust to be simply "*printing and circulating religious publications.*" The Charter contains no specification or limitation whatever as to the subject-matter of these publications, except that they shall be "religious." All beyond this, as to topics, modes of treatment, etc., is left in the discretion of the *Society* itself, to be determined in its own time and way.

3. Mr. Lord's argument is refuted by the invariable history and usage of the Society. If an unbroken usage of thirty-five years can establish anything, it has established the right of control on the part of the American Tract Society over its elected officers. Only last year the Executive Committee came forward as "subordinates" to solicit the sanction of the Society, their "superior," for their non-fulfillment of the instructions of the Society. And Mr. *Daniel Lord* himself *seconded* the motion that "the action of the Executive Committee, as reported, BE APPROVED." Was that a "usurpation?" Has Mr. Lord grown so much wiser in one year, that he is now ready to repudiate the very motion which he sustained a year ago? In 1858 Mr. Lord moved that the *Society* should *approve* the action of the Executive Committee. Had not the Society a right, then, to disapprove and even to censure? Can the Society do nothing but elect its officers? Can it utter no opinion? We suspect that Mr. Lord's memory is as treacherous as his reasoning is fallacious. We promise him a thorough refreshing of his memory upon this and other topics, next week, from the pen of Mr. Jay.

4. Mr. Lord's doctrine of a Charitable Trust is contradicted by article third of the Constitution, which gives to each and every member of the Tract Society a *beneficial interest* in the way of a yearly dividend of five per cent. upon his subscription of Twenty Dollars to the capital stock of the Society.

In conclusion, we can hardly congratulate the Tract Society upon having secured the advocacy of Daniel Lord, Esq., though we congratulate that gentleman upon the shallow success of the maneuver by which he escaped an immediate and thorough refutation of his fallacies.

NOTICES.

THE GENERAL ASSOCIATION OF CONNECTICUT will hold its annual meeting at the BROADWAY CHURCH, Norwich, Ct., commencing on Tuesday, June 21st, at 11 A.M., and continuing until the evening of Thursday, June 23d.

On Tuesday Evening the Associational Sermon will be preached.

On Wednesday Afternoon the Lord's Supper will be celebrated with appropriate addresses.

On Thursday the 150th ANNIVERSARY of the organization of the Association will be celebrated. In the forenoon a historical discourse will be pronounced by the Rev. Leonard Bacon, D D., of New Haven. The afternoon will be devoted to extempore addresses.

Provision will be made for the entertainment of all ministers of the Gospel who desire to attend. The Committee of Arrangements cannot, however, pledge themselves to secure accommodations unless notice is given to their Secretary, N. A. Fisher, M. D., on or before Friday, June 17th.

COMMITTEE OF ARRANGEMENTS:

Rev. J. P. Gulliver,	N. A. Fisher,
Rev. Dr. A. Bond,	George Coit,
Rev. H. P. Arms,	L. H. Hyde,
Rev. R. P. Stanton.	Benj. Durfee.

Norwich, Ct., May 12, 1859. 546-549

The Fairfield West Association will hold its annual meeting on Tuesday, May 31, 1859, at 10 o'clock A.M., at the house of Joel H. Linsley, D D., Greenwich, Ct.

H. G. JESUP, Register.

Ohio State Congregational Conference.—The next Annual Meeting will convene in the Free Congregational church, Sandusky City, on the second Thursday of June, (9th,) at 7 P.M. Rev. J. C. Hart preacher, and Rev. A. M. Richardson alternate.

MARRIED.

HUBBELL—HAWLEY—In the city of Albany, on Wednesday A.M., the 11th inst., by Rev. George A. Howard of Catskill, Rev. Stephen Hubbell of North Stonington, Ct., to Miss Harriet T., daughter of the late Ezra Hawley, Esq., of Catskill.

LEAVITT—BRONSON—In the Presbyterian church at Titusville, N. Y., on the 11th instant, by the Rev. J. B. Davis, Lyman Leavitt, M.D., of Titusville, to S. Martha, only daughter of Lewis N. Bronson, Esq., of Taylorsville, Bucks county, Pa.

DIED.

CHAPLAIN—At New Haven, May 5, 1859, aged 41, Mrs Frances E., wife of Charles L. Chaplain, Esq., and eldest daughter of the late Eli Whitney, Esq. One who knew her from her early childhood, may be allowed to put on record his appreciation of his sympathy with those whom her sudden decease has so greatly afflicted. The name of her father recalls the eminent place which he achieved in the history of his country and of the world's advancement in material wealth. On her mother's side she was a descendant in the third generation, from Jonathan Edwards, the pastor of Northampton and President of Nassau Hall. Born to affluence, she had a better inheritance in those promises of God which are to his people and to their children. Endowed with personal beauty and with mental gifts that are sometimes dangerous to the possessor, she was carefully taught to live for God, and her early training in the way of duty and of Christian faith guarded her against the spoiling temptations incident to her position and her prospects in life. At the age of about fourteen years, she was the subject of deep religious impressions, resulting, as those who knew her best have most reason to believe, in a permanent effect upon her character, opening her mind to the serious and Christian view of life and its duties; though she did not venture to make profession of a Christian hope, and probably did not, till a comparatively recent period, regard herself as having experienced the power of the Gospel. The purpose which she had formed and expressed, of uniting by personal covenant with the church in which she had been nurtured, was not carried into effect. When other grounds of hesitation or delay had been removed, the condition of her health for the few months preceding her death seemed to hinder; but in her own thoughts, and in her conversation with those nearest to her, the time was fixed when, if her life should be spared, she was to offer her vows to God in his temple. It seems to have been with her as with many others who have found in the discipline of new responsibilities and burthens, simultaneous with the development of new affections, an effectual means of grace. It was in her performance of duties at home, and especially in her diligence to promote the highest welfare of her children, that her Christian character most revealed itself to those who knew her. She was not permitted to see the result of her care for her children; but if her labor shall prove to have been in vain, if in years to come, when her rounded grave shall have sunk to its level and they shall be performing their part in the busy world, the faith which she "unsparing and unweeded" sowed in their young minds shall not bring forth fruits to the glory of the Savior, the memory of her faithful love will nevertheless bear witness in their consciences for her and for God. Her ready kindness in excusing and forgiving the faults or mistakes of others, as if habitually conscious of the imperfection in herself, was a marked trait of her domestic character. The cheerfulness in which she met trouble, or disappointment, or sorrow, without a complaint, and with the oft repeated words, "All will be right," seems to have sprung from a religious hope in God's wise and loving providence. Her death, sudden to all others, was not unexpected to herself. Aware of the peril through which she was to pass, she had made a thoughtful preparation, evidenced not only by her setting her house in order, as if for a long absence, but by the special character of her devotional reading. The books that were the latest companions of her devotional hours, as well as her Bible with the penciled traces of her earnest use of it, and the old hymn-book in which are marked with her own hand the hymns which she recited at her mother's knee, and which she has taught her children in her turn, give their silent testimony that the sudden summons did not find her unprepared. Sudden, indeed, it was to those from whom she was taken, for the first manifestation of danger in her case was attended with the loss of consciousness. But it is now their comfort to trust that if she had been conscious she would have been calm when all around her in the final hour were overwhelmed with grief, and that if she could have spoken she would have said once more what they had so often heard from her lips, "All will be right."

CRAMPTON—In Madison, Ct., on Monday morning, May 16th, Jason B., infant son of J. B. Crampton, aged one year. His death was caused by his little hands suddenly catching hold of a teapot of boiling water on the table, and pouring its contents over his body. The excruciating agonies of the sufferer were closed by his death after twenty-four hours.

TO THE SUBSCRIBERS OF THE INDEPENDENT.

THE NEW BOOK BY DR. THOMPSON ON "THE CHRISTIAN GRACES" will be ready this week. To those subscribers who cannot obtain the book readily at the booksellers, we will send it direct by mail, *postage paid*, for 75 cents. The money may be inclosed (in stamps) in the presence of the P. M., and sent *at our risk*.

Address SHELDON & CO., Publishers,
546 115 Nassau st., New York.

FINANCIAL.

OFFICE OF THE FIREMEN'S FUND INSURANCE COMPANY, May 10th, 1859.—Notice is hereby given that the Directors of this Company have this day declared a Semi-annual Dividend of *six* per cent. on the capital thereof, payable on and after the 20th of May instant, until which day the transfer books are closed.

545-546 E. A. STANSBURY, Secretary.

NOTICE OF DISSOLUTION OF COPARTNERSHIP.

The copartnership heretofore existing between the undersigned under the name or firm of Winslow, Lanier & Co., is this day dissolved by mutual consent, Richard H. Winslow retiring from the same.

The unsettled business of the late firm will be settled by either of the undersigned, at No. 52 Wall street. Dated New York, April 29, 1859. RICHARD H. WINSLOW.
J. F. D. LANIER.

RICHARD H. WINSLOW having retired from the firm of Winslow, Lanier & Co., the undersigned have formed a copartnership, and will continue the business of that firm under the same name. New York, April 29, 1859.

J. F. D. LANIER.
544-547 MINOT C. MORGAN.

ADVERTISING ITEMS.

L. D. OLMSTED,

AGENT FOR THE

NEGOTIATION OF LOANS SECURED BY REAL ESTATE,

Chicago, Illinois,

OFFERS HIS SERVICES TO CAPITALISTS at the East who desire to make *safe* investments at the West. All business is transacted without expense to the lender. *Collections made, and avails promptly remitted.*

By special permission he refers to—

New York.	*New Haven, Conn.*
Henry Young, Esq.	William Southworth, Esq.
Moses Taylor, Esq.,	Amos Townsend, Esq.
John J. Phelps, Esq.	Prof. Denison Olmsted.
Amos R. Eno, Esq.	Rev. Edward Strong.
Messrs. Phelps, Bliss & Co.	Dr. N. B. Ives.
Messrs. Watt, Dunning & Graham.	Rev. David Root.
	Edinburgh, Scotland.
Messrs. Read, Taylor & Co.	Adam Pearson, Esq.
William Mulligan, Esq.	*Montreal.*
Messrs. Eno, Roberts, Rhodes & Co.	Messrs. Seymour, Whitney & Co.
Northampton, Mass.	D. P. James, Esq.
Hon. J. P. Williston.	*New London, Conn.*
Jonathan H. Lyman, Esq.	Hon. Thomas W. Williams.
Hartford, Conn.	Capt. Francis Allyn.
Messrs. Day, Owen & Co.	*Chicago.*
Messrs. Collins Brothers,	Hon. Mark Skinner.
John Olmsted, Esq.	Messrs. Ogden, Fleetwood & Co.
Thomas Smith, Esq.	
A. C. Hammond, Esq.	G. C. Hammond, Esq.
Poughkeepsie, N.Y.	Philo Carpenter, Esq.
Henry L. Young, Esq.	

Other references to persons living in various cities at the East can be furnished if desired. 511-552

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INSURANCE AGENTS,

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REFER TO

G. VAN BAUR & CO., New York.
CONTINENTAL BANK, New York. 521-538G

Office of the METROPOLITAN FIRE INS. CO., May 10, 1859.

NOTICE IS HEREBY GIVEN THAT THE Directors of this Company have this day declared a Semi-annual Dividend of *six* per cent. on the capital thereof, payable on and after the 20th of May instant, until which day the transfer books are closed.

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J. F. D. LANIER.
544-547 MINOT C. MORGAN.

BROOKS BROTHERS

INVITE ATTENTION TO THEIR NEW ESTABLISHMENT ON

Broadway, corner of Grand street,

Where may be found every variety of

FINE AND FASHIONABLE

Ready-made Clothing,

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They also keep a Large Stock of

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And have lately added a New Room expressly for that department.

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Made to order.

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HEMMERS, $5 EXTRA.

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"However the general use of the Sewing-Machine in cities, and by the wealthy, may be regarded as of doubtful propriety, there can be no question raised as to its need in the country. Help there being far behind the demand, the aid of a machine is a general necessity. Hence the much ado about sewing-machines—the many inquiries as to which is *best*, most simple in its arrangement, least likely to get out of order, best adapted to its end, and most likely to give satisfaction.

"Inclination and other circumstances having brought under my examination several prominent sewing-machines, and led to an acquaintance with their merits, should my opinion be deemed of any value, I would not hesitate to accord the preference to GROVER & BAKER'S. JOHN B. CLEMSON, D.D.,

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Singer's Sewing-Machines!

PRICES REDUCED TO

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For Families, Tailors, and all Manufacturing purposes, these Machines are unequaled. They are more durable, capable of doing a greater variety of work and of earning more money than any machines in the market.

In the purchase of what are called cheap Sewing-Machines, thousands have been deceived and disappointed, but with Singer's Machines there is never any failure or mistake.

SINGER'S NEW FAMILY SEWING-MACHINE,

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This is the favorite manufacturing Machine everywhere. The size of the Machine gives ample space for almost every description of work, which, together with its admirable working qualities, gives it a decided advantage. Price, with table complete, $125.

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FAMILY

SEWING-MACHINES.

Warranted to give better satisfaction than any other Sewing-Machine in this Market, or money refunded.

P. S.—Send for Circular.

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8571yl.s LEWIS LYON, } 503 BROADWAY.

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Mr. GREELEY has just started on a Tour to Kansas, Pike's Peak, Utah, and California, to return *via* Central America. All his Letters will appear in the SEMI-WEEKLY and WEEKLY TRIBUNE, as well as in the DAILY.

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DAMASKS, DIAPERS, ETC.

CONSUMERS OF RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE goods, should see that the articles they purchase are sealed with the full name of the firm,

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as a guarantee of the soundness and durability of the goods.

This caution is rendered essentially necessary, as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish houses, &c, regardless of the injury thus inflicted alike on the American consumers and the manufacturers of the genuine goods, will not readily abandon a business so profitable, while purchasers can be imposed on with goods of a worthless character.

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has recently opened an entirely new stock of goods of the most modern styles, and at prices less than any other establishment

Call and judge. 545-557

NOTHING ELSE DOES MR ANY GOOD.

LANCASTER C. H., S. C., May, 1855.

Dr. C. M. Jackson, Philad'a. Dear Sir: I have been afflicted with Dyspepsia for a number of years, and until three years since I could find nothing which would afford me relief. Fortunately for me, I heard of "Dr. Hoofland's German Bitters," and thought I would try them; not, however, with much faith that I should be benefited by their use.

To my surprise, I found that, on taking a few doses, I was relieved of the pain in my side and chest, my appetite became good, I gained strength, and in fact felt stronger and in better health than I had for a long time. I do not allow myself to be out of the Bitters if I can obtain them, for *nothing does me any good.* I am willing at all times and ready to state my case to any one who may wish to know the full particulars, and shall with pleasure recommend them to all who may be afflicted with Dyspepsia or Liver Complaint, for I believe if anything will give them relief, they will be relieved by Hoofland's German Bitters. Many persons in this district have used the Bitters with beneficial results, and I have no doubt you could get a number of certificates, were you to ask for them, for to my certain knowledge quite a number have been very much benefited by the use of your medicine.

I almost forgot to mention that my daughter, about six years of age, was cured of *Jaundice* by Hoofland's German Bitters. I think best to mention this, as I have never known them used in any other case of the kind.

Respectfully yours, A. HALES,
Witness, J. D GLENN. Silversmith.

These Bitters are prepared by Dr. C. M. Jackson, 418 Arch street, Philadelphia, Pa., and are sold at 75 cents per bottle, by Druggists and Storekeepers in every town and village in the United States, Canadas, and South America. 545-546L

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Ecclesiastical Officers, College Societies, Class Committees, etc.

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FRESH STOCK OF CARPETINGS, RUGS, MATS, ETC., ETC.

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FLOOR OIL-CLOTHS

In all widths, at lowest market rates for

CASH ONLY.

Always on hand, a large supply of CROSSLEY'S IMPERIAL ELECTROTYPED BRUSSELS, at 75 cents per yard, the handsomest and best Carpet at that price ever produced. 541-548

BALLARD, SHUTE & CO.,

STRAW HAT MANUFACTURERS,

45 BROADWAY, N. Y.,

HAVING HAD THEIR EXPECTATIONS SO MUCH MORE than realized by the cordial manner in which

THE TRADE

RECEIVED

THE BONNER HAT,

and feeling confident that the favorable opinion so generally expressed will be fully borne out by

ITS OWN INTRINSIC MERITS,

would now call attention to the other Leading Styles introduced or adopted by them, such as

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THE WILLIAM TELL,
THE SONORA, and
THE YOUNG SOUTHERNER,

as well as their large variety of

Staple Straw Goods,

IN LEGHORN AND BRAID,

Of White, Brown, Silver, and Mixed Colors,

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MENS', BOYS', MISSES', AND CHILDREN'S WEAR.

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THE EVERETT HAT

AND

THE CRITTENDEN. 544tfX

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THREADS OR SHEETS OF VULCANIZED RUBBER.

The undersigned gives notice that he holds an absolute conveyance from Charles Goodyear of the exclusive right to use the Vulcanized Rubber prepared according to said Goodyear's patent of June 15, 1841, in all elastic fabrics, the elasticity of which is due to the stirring or corrugating the sheets or threads of such fabrics, and in all woven, braided, cemented, or sewed fabrics, or such as are or can be covered or protected on one or both sides with substances other than rubber, and in all smooth, elastic shirred goods; and also to make and sell India rubber threads of Vulcanized rubber, and all threads or sheets of rubber which are or can be made or finished by union with or to be covered by fibrous substances. And he hereby gives notice that he is ready to supply the trade with all such fabrics at reasonable rates, and has a full stock now in store.

His attention has been called to an advertisement signed by William Judson, in which said Judson claims to be the owner of the right to import and sell such goods.

The undersigned is satisfied that this pretense on the part of said Judson is a fraud upon the public, and is made for the purpose of injuring his business. Said Judson has never exhibited his pretended titles to any court, or to the public, and he does not afford the undersigned any opportunity of commencing any suit against him in order to test these titles. Charles Goodyear could not give any valid titles to said Judson, or to any one else, after the titles he had conveyed to the undersigned. The question decided by Judge Ingersoll, in New York, upon a preliminary and partial proof of part of the case, was not decisive of the merits of the title of the undersigned, and the card published by said Judson shows that the court was imposed upon by a pretended title in a third party, which said Judson now claims to have been in himself for the last six years.

The undersigned, therefore, cautions all dealers in articles of the above descriptions, containing vulcanized rubber, that no such goods can be lawfully sold in this country without his license and stamp, and that he shall prosecute, to the extent of the law, all persons infringing upon his said rights. Orders solicited and rights to use guaranteed. HORACE H. DAY,
543-546X 23 Cortlandt street, New York.

MARAVILLA. MARAVILLA. MARAVILLA.

To everybody afflicted with BALDNESS.

To everybody troubled by DANDRUFF.

To everybody annoyed by their Hair falling out.

To everybody suffering from SICK HEADACHE.

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Family Reading.

PEACE IN DEATH.

[These lines, called forth by the sudden departure of Rev. Bennet Tyler, D.D., late President of the Theological Institute in this place, on the 14th of May, 1858, together with that of his wife, which occurred nine days thereafter, were written in July last. Their publication has been unavoidably delayed till the present time.]

The morning broke, serene and fair,
With sunshine bright, and balmy air;
And men went forth to daily care.

And with the rest, an aged man,
The number of whose years outran
The term that limits life's brief span.

There was no shadow on the sky,
No warning note of danger nigh;
And yet, he had gone forth to die.

O'er all his nerves quick suffering came,
Keen anguish, which no skill could tame,
And prostrate laid his manly frame.

The hours wore on, each moment rife
With "pangs that wait on parting life;"
Expiring nature's fearful strife.

But ere the noon, upon his ear
There fell an utterance, sweet and clear;
He knew the voice, and paused to hear.

And thus it spake, Beloved son,
Rest from thy toil, thy work is done;
The fight is fought, the victory won.

He looked, and saw, with arms outspread,
The Savior standing by his bed.
On that dear breast he laid his head.

To God, and his own soul, alone,
The rapture of that hour was known;
Yet on his brow a glory shone.

Evening closed in; and by death's flood,
At his Redeemer's side, he stood;
Hopeful and firm, as stand the good.

Then spoke the Savior, Yonder see
The glorious home prepared for thee;
Now gird thyself, and cross with me.

Fast throbbed his heart, yet not with fear,
But anxious thought for *one* most dear,
The partner of his journey here.

Fain would I tarry still, he cried,
Till *she* has passed the swelling tide,
My aged wife, my youth's sweet bride.

Dreary, and sad, and deeply lone
Will be her way, when I am gone;
Even now I hear her feeble moan.

Replied the Savior, Through the past
Thy faith has held my promise fast;
Canst thou not trust me at the last?

Gone were his doubts—serene and brave,
Strong in his Lord, he breasts the wave.
Scarce felt his heart the chill it gave.

Nor waited he *her* coming long,
Scarcely began his heavenly song
Ere she was called to join the throng.

One out-look o'er her darkened way,
One sigh, she gave, for him, her stay,
Then sought him in the realms of day.

Now, safe upon that blessed shore,
The burdens which on earth they bore
Laid down, they rest for evermore.

East-Windsor Hill, May 2, 1859.

FAMILIAR TALKS WITH HARRY HOPE.

It was a bright, frosty Saturday morning in the autumn. The sun shone upon every little blade of grass, lighting it up as if strung with pearls. Harry Hope had been out taking a run in the keen, frosty air, and when the breakfast bell rang, he came in with his cheeks glowing, and his eyes sparkling, full of life and spirits.

"Oh, father," said he, after all were seated at the table, and God had been thanked for his many blessings, "I met Hervey Lane this morning, and he asked me to go with him and the boys to Glen Brook Woods this afternoon, to get chestnuts. Oh, it is such nice fun to go nutting. May I go, father?"

"Who else are to be of the party besides Hervey?" asked his father.

"Oh, John Lee, George Sumner, Willie Bell, Frank Fales, Fred Porter, and I don't know how many more," said Harry. "And Fred Porter is going to carry his ship, the one his Uncle James made for him, and when we get tired of picking nuts we're going to sail the ship in the brook. Oh, we shall have such a nice time. May I go, father?"

"Let us think it over a little," said his father. "If you go, there will be the pleasure of going with the boys,—the pleasure of getting the nuts,—the pleasure of bringing some home to crack in the winter evenings,—and—what else, Harry?"

"Sailing the ship in the brook," said Harry.

"Oh, yes, I forgot that," said his father. "Any other pleasures?"

"Having a good time Saturday afternoon, when school don't keep," said Harry.

"True," said his father.

"Well, may I go?" said Harry.

"I will tell you before school-time," said his father.

When it was half-past eight o'clock, Harry knew it would soon be time for him to start for school. He saw his father coming toward the house, and ran to meet him.

"And so you want my answer, do you, Harry?" said his father.

"Yes, sir," replied Harry.

"Do you think you would enjoy going with the boys very much?" said his father.

"Oh, I do," said Harry.

"Well, I am sorry to disappoint you," said his father, "but I prefer that you do not go with the boys to-day."

Harry looked wonderingly in his father's face, as if to be sure that he was in earnest. He saw that he was in earnest. Poor Harry! he looked as if he was half ready to cry.

His father continued—

"I do not say you *shall* not go, Harry, I only say that *I prefer that you would not go.* You can do as you please." And Harry's father passed into the house.

The tears came into Harry's eyes. He brushed them away, and taking his satchel, started for school.

The school-bell rang out its merry peal upon the morning air. Harry walked slowly along, wondering why his father had rather he would not go nutting with the boys. He had more than half a mind to go as it was. "But, father is so good to me, I want to please him; and though he said I might go, I know he'd rather I wouldn't. What can be the reason? I wish he had told me why he didn't want me to go. He knew how much I wanted to go."

Yes, Harry's father did know how much his little son wanted to go with the boys to Glen Brook Woods, on that beautiful Saturday afternoon. He did see his sparkling eye and happy face when he was talking about going, and about Fred Porter's ship. And he saw his look of disappointment, when told that to stay at home would best please his father.

"Then, why did he ask him to stay at home?" asks some little Johnny or Sammy.

Oh, he had a reason for it, as you will see by-and-by.

A group of boys was gathered around the schoolhouse door.

"Hallo," said Hervey Lane, "here comes Harry Hope. He's going, I guess; aren't you, Harry?"

"I don't know—I guess not," said Harry.

"Why not? why not?" rang out from all sides.

"I *can* go, if I *choose*, but father said he'd rather I'd stay at home."

"Why don't he want you to go?" said Willie Bell.

"I don't know," said Harry.

"Well, I'd go," said Frank Fales. "Your father won't care."

"My father would care, because he told me he had rather I wouldn't go," said Harry.

"Who cares?" said Frank Fales. "He said you might if you chose. And we shall have a glorious time. Sam Flint, who works for father, was through the woods yesterday, and he says the frost has opened the chestnut-burs finely, and we can fill our baskets in no time most."

"Yes," said John Lee. "You go, Harry. My father didn't want me to go, but I teased him till he said yes."

"There comes Fred Porter," said Frank Fales.

"Well, boys, all going?" sung out Fred, as he came up to the door where the boys stood.

"Yes," said Frank Fales, "all but Harry Hope."

"What! you not going?" said Fred Porter to Harry.

"I guess not," said Harry.

The teacher, Mr. Cone, was now seen approaching the school-house. The school-bell was tolling its last notes, and the boys ran in and took their seats.

Harry's thoughts were often turned, during the forenoon, to Glen Brook Woods. On the one hand, he did wish to go very much indeed; on the other, he wanted to please his father.

"Father is so good to me that I guess I'll stay at home to please him," thought he to himself. "I know the boys want to have me go, and I want to go, but"—and he was called out to recite his Geography lesson with the great subject still unsettled in his mind.

At recess, the talk of the boys was all about Glen Brook, and the ship, and the woods, and the nuts, and the good time they would have in the afternoon. Harry felt sorry that he could not join them, but he was making up his mind to do what was *right*, and he thought it would be *right* to stay at home.

At noon, when the school was dismissed, Frank Fales called out after Harry,

"Well, little apron-strings, going nutting this afternoon?"

"I am not 'little apron-strings,'" said Harry.

"You will be pretty soon," said Frank, "if you're going to stay at home for every little thing your father says. I think he's real *fussy*."

Harry's blood rushed into his face. He was just going to speak angrily, but he didn't. He only said,

"Frank, I care more for what my father says, than for you and all the boys put together."

"Run along, then, little *baby*," said Frank, as he ran off to join the other boys who were going his way.

Now Harry disliked being called "*baby*," as much as any boy. But he did not get angry. He called after Frank, "Baby or not, I shall try to please my father."

Nobly spoken, Harry Hope! Always honor your father like that, and the blessings promised in the fifth commandment shall be yours.

About two o'clock in the afternoon, Harry's father harnessed the two gray horses into the carriage, and called Harry and his sisters, Lillie and Minnie, to get ready for a ride.

Lillie and Minnie clapped their hands with delight. Harry skipped about the house in high glee.

When they were driving along the streets, Harry said,

"Oh, father, I did not know you were going to give us a ride."

"No," said his father with a smile.

"Where are we going?" asked Lillie.

"We shall see presently," said her father.

The gray horses pranced along, leaving the last house in the village far behind. They passed the Iron Foundry, the Cotton Mills, the Great Pond, and soon the whistle of a locomotive told that the railroad was near.

"There are the cars," said Harry.

"Oh, what a long string of them," said Minnie.

They were just turning a corner, which brought them in sight of the Depot. Mr. Hope secured his horses in a safe place, and then they went into the Depot. They found that the next passenger-train was due in about half an hour. So to pass the time more pleasantly, they walked toward a little grove not far from the depot.

"Are we waiting for anybody in the cars?" asked Harry.

"Yes," said his father.

"Oh, who is it? Who is coming?" said all three in a breath.

"Guess," said Mr. Hope.

"I guess it's Aunt Mary," said Lillie.

"I guess it's Cousin Sarah," said Minnie.

"No," said their father.

"I know who I hope it is," said Harry. "I hope it is Sidney. Is it, father?"

"Yes," said his father. "I received a letter from him last week, saying that the term closed on Wednesday, and that he should come home in the afternoon train to-day."

"Oh, father, and you did not tell us," said Harry.

"Are you sorry now that you did not go with the boys nutting this afternoon, Harry?" said his father.

"Oh, no, indeed," said Harry. "I would much rather ride over here with you to get Sidney."

"I thought you would," said his father, "and that was the reason I told you I preferred that you should not go with the boys. I wanted to *try* you. I wanted to see if you had *faith* enough in me to do what I wished you to, *even though I did not tell you my reasons.* If I had told you that I expected Sidney, and was going to meet him at the depot, and that you might go with me if you wished to, you would have said right off that you would rather go with me, shouldn't you?"

"Yes, father, indeed I should."

"So I supposed," said his father. "And I thought this a good opportunity to impress on your mind more deeply the meaning of *faith*. I knew if you loved and trusted me, that you would do as I chose, even though you did not know *why* I wished you to do so. You have proved that you do trust me, by giving up your own wishes, and doing pleasantly what I wished, though you were wholly in the dark about my reason. Now I want you to *trust God just so.* Believe that all he tells you in the Bible is right and to be obeyed, *whether you see any reason for it or not.* And also believe that all he *does* is *right* and *best*, whether you know *why* he does it or not. This is faith. Do you think you understand me, Harry?"

"I think I do," said Harry.

At this instant the whistle was heard, and the cars were seen rapidly approaching. They walked back rapidly to the depot.

"There's Sidney!" said the children. And very happy were they all when, after Sidney's baggage had been safely stowed behind the carriage, the gray horses started for home.

When they reached home, Harry ran to his mother, saying,

"Oh, mother! This is better than going with the boys to get nuts. I am so glad that I believed that father knew what was best, and that I staid at home as he wished me to."

"So am I," said his mother. "And I hope my dear Harry will have *faith* in his Heavenly Father as well as in his earthly father."

"Yes, mother," said Harry. ELSIE.

Sir Egerton Brydges, who spent so many years in a fruitless courtship of the muse, once in a casual fit of inspiration—when "all the god came rushing on his soul"—threw off the following inimitable sonnet, which Southey pronounced one of the most imaginative pieces of poetry ever written:

Echo and Silence.

In eddying course, when leaves begin to fly,
And Autumn in her lap the store to strew,
As mid wild scenes I chanced the Muse to woo
Through glens untrod, and woods that frowned on high,
Two swelling nymphs with wonder mute I spy;
And lo! she's gone! In robe of dark green hue,
'Twas Echo from her sister Silence flew,
For quick the hunter's horn resounded to the sky!
In shade affrighted Silence melts away.
Not so her sister—Hark! for onward still
With far heard step she takes her listening way,
Bounding from rock to rock, and hill to hill;
Ah, mark the merry maid in mockful play,
With thousand mimic tones the laughing forest fill!

AN INQUIRING JAPANESE.

Suppose an intelligent Japanese, after acquiring the English language, and acquainting himself with the doctrines of the Christian religion as set forth in the Bible, should feel a desire to observe the practical effect of such sublime truths upon a nation who held them, and for this purpose should visit the United States. His first impression, of course, would be in the highest degree unfavorable. As he moved among promiscuous crowds in places of public resort, so far from seeing reverence to God and obedience to his express commands, his ears would be constantly greeted with the most wanton blasphemies, and his eyes pained with the continual spectacle of flagrant transgressions of God's holy laws. But suppose that, on expressing to some friend his astonishment at such a state of things, he should be informed that these men, although indignantly repelling the name either of heathen or infidel, yet by no means adopted that of Christian; that those who profess to belong to this latter class composed only a small part of the population, and that he must look among these to see the effects of the Christian religion. His first step would be to visit some church where Christians were assembled for public worship. Here he would witness, perhaps, what was entirely agreeable to his expectations. He would hear the congregation express their solemn belief in the realities of eternity, he would hear them address their earnest prayers and offer their devout thankegivings to their Heavenly Father, and he would hear the warnings, and exhortations, and promises of the Scriptures proclaimed with more or less fervor and unction by the officiating minister. At last he has found those for whom he is seeking, and after services are over, he eagerly throws himself into their society. But alas! he here meets with new perplexities and amazements.

First he is greatly astonished to observe the easy airs and light smiles of the entire assembly, as they press down the aisles and through the doors of the church. "Can these be the persons," he says to himself, "whom I heard a few moments ago, while humbly bowed upon their knees, confessing their manifold transgressions of God's holy laws, and declaring their hearty sorrow and true repentance for the same"? And this astonishment is only increased when he joins himself to their company and listens to their conversation. Commonplace civilities, stale observations on the weather, remarks on the latest news of trade or of crime, local gossip, uncharitable reflections on individuals, or at best "strifes of words," and "foolish and unlearned questions," such themes form the staple of conversation, as these Christians walk together toward their several homes. "What," exclaims the inquiring Japanese, "are these the persons whom I just heard declare their belief in the 'resurrection of the body and the life everlasting,' 'in an impending judgment and a heaven and hell'?" While he walks along silently pondering these strange phenomena, he is recognized by some Christian gentleman and invited to take a Sunday dinner with his family. On entering the parlor he finds several friends of his hospitable host engaged in the same strain of conversation as had so much disturbed his mind. At last dinner is announced and the company are seated at the table. The hurried "grace" scarcely requires a pause in the conversation, and the heathen is at leisure to observe the "Sunday dinner." He sees before him cooked meats, and a variety of made dishes, together with expensive luxuries from distant climes. "Can these be the persons," again reflects the heathen, "who this very morning prayed that their hearts might be inclined to observe such commandments as 'Remember the Sabbath-day to keep it holy, in it thou shalt do no manner of work, thou nor thy *servant*'? Is this the man who has just professed to consider himself but a steward answerable to his Lord for the expenditure of his means, and called to a life of self-denial? And yet I am told that this gentleman is a wealthy vestry-man, and a leading man in the church," continues the disturbed and doubting visitor. What wonder if the poor Japanese, discouraged and heart-sick at the result of this half day's inquiries, should cease to pursue the subject further, and return by the first opportunity to his heathen home, to inform his friends and countrymen that the boasted Christian religion is, after all, but a splendid illusion?—*Epis. Rec.*

SPRING-SIDE.

Abused mortal! did you know
Where joy, heart's ease, and comfort grow,
You'd scorn proud towers
And seek them in their bowers,
Where winds sometimes our woods perhaps may shake,
But blustering care could never tempest make,
Nor murmurs e'er come nigh us,
Saving of fountains that glide by us.
—*Sir Walter Raleigh.*

Christianity in Cities.—Now, as at all past periods, the great battle of Christianity and of the church is in the large towns. Those central seats of human activity and life are the fulcrum by which she would move the world. The leaven that would leaven the whole lump must be planted in the very center of the mass. Wherever man is, there Christianity, the religion of man, follows, and the cities are pre-eminently the haunts and the rallying points of man. They constitute the very backbone and spinal cord of the social system of the world, through which, therefore, every intellectual and moral influence that is to tell on the happiness and welfare of the race must circulate. Here, then, in this thronging, teeming place of concourse, the heavenly wisdom ever lifts her voice. Incarnate love still beholds the city and weeps over it; and the same instinct, caught from his inspiration, which led the steps of the missionary apostle straight to the Antiochs, the Corinths, and the Romes of the old world, still directs the eyes of the Christian philanthropists to the Londons, the Manchesters, and the Glasgows of the new. The course of ages has only tended to enhance the importance of this principle. If the city has always been the master position in the battle-field of the faith, it is pre-eminently so now.—*North British Review.*

Evil Suggestions.—Some years since I made the acquaintance of a clergyman. I met him again and again, and esteem was ripening into friendship, when happening to mention his name in the presence of a mutual acquaintance, he said: "Have you never thought him hollow-hearted?" I had never thought him so, and do not now think him so, yet to the last day of my life I shall not get rid of the impression made by that unkind and, I think, unjust suggestion.

Foreign Miscellany.

The Money-Order System.—We find from our Toronto exchanges that the Postmaster-General has succeeded in impressing the Imperial Government with the idea that a reciprocal Money-Order system with Canada would be advantageous to both countries, and accordingly on the 1st of June next, all the Money-Order offices in Great Britain and Ireland, and all those in Canada, will—to use a telegraphic term—be put in correspondence. Any sum from 5s. sterling to £5 may be remitted from one country to another, and of course as many £5 orders as the party may require to make up the sum to be remitted. It is not stated at what rate these Orders will be granted, but we presume the fees will be just high enough to prevent the system from being used for large remittances by commercial men. One of the peculiar advantages of this new arrangement will be its connection with the English Book Post, as any one requiring a work not readily procurable in the Province will be able to send his 5s or 10s. to the publisher, and get it back in three weeks, at a price at least as low as it could be brought for him by a city bookseller. But the boon will be very great to the settlers in Canada who may wish to aid their friends to emigrate to this country by the gift or loan of a little money. At present hundreds of thousands of pounds are annually sent from Canada to Great Britain and Ireland for this purpose, but the orders can only be procured on the cities, and the time lost, the postages paid to and forth, the large commissions charged, and various other disagreeable difficulties, have the effect of preventing many who could readily, and who would cheerfully, send a few dollars from doing so. It is even worse when the money has to come from England or Canada, for the receiver is invariably obliged to go in person to the city upon which the draft is drawn, and the expense in money and time often absorbs a large portion of the amount. Henceforth almost every man in Canada will be able to send money home, or to get payment of his Order from home within a few miles of his own door. We anticipate also that a large business will be created for the Express office by this excellent scheme. There are thousands of articles to be had in England at half, or less than half, the price at which they may be purchased here, and as it will be just about as easy to get them from first hands as to send to our large cities for them, it can hardly be doubted but multitudes will avail themselves of the opportunity of importing direct. To encourage such a business it will be for the Express offices to make their charges as low as possible at the very outset, and we are sure they will find their account in it. The perfect security of the Money-Order system—which in this respect is unique—most greatly recommends it over all other modes of remittance, and we have no doubt it will unfold and develop new phases of public benefit, as yet altogether unanticipated. Mr. Postmaster General Smith deserves great credit for his persevering efforts to accomplish this long desiderated arrangement, and we are sure the country will award him its gratitude.—*Montreal Witness.*

De Tocqueville.—The death of M de Tocqueville, which had been prematurely announced, is now, says *Galignani*, unfortunately confirmed as having taken place on the 16th, at Cannes. He was fifty-three years of age, and was a member both of the French Academy and of the Academy of Moral and Political Sciences.

Army Religion.—The following is an account of the manner in which the sum of £2,000, voted last year on army estimates, under the head of Divine Service, was expended, namely: 14,431 Bibles, £565; 14,000 Prayer-Books, £737; 1,008 Presbyterian Bibles, £82; 6,075 Douay (Popish) Bibles, £451; 700 Roman Catholic Prayer Books, £27; religious tracts, £40; and packing-cases and carriage of books, £96.

Mr. Finney in London.—For nearly two months the Rev. C G. Finney of Oberlin, Ohio, has been preaching at the Borough-road chapel, during which time he has delivered six sermons every week. The attendance has been well sustained throughout; and on Sunday evenings the chapel has been crowded. Mrs. Finney has also conducted a series of meetings for women in the afternoons, which have been productive of great good. Some of the results of these efforts were brought out at a social meeting convened on Monday ev'nnight for the purpose of giving an opportunity to those who have received benefit to make it known, for mutual encouragement and for the glory of God. From the statements that were made it appears that the Divine blessing has attended the labors of Mr. and Mrs. Finney to a large extent. Before commencing in a new sphere, Mr. Finney now retires for a season of repose.

A True Eastern Letter.—The Sultan, on conferring a pension of 6,000f. on Mlle. Eveillard, daughter of the French consul murdered at Djeddah, wrote to her the following letter: "Abdul Medjid Khan to the young daughter of the regretted consul of France at Djeddah—Some insensate wretches have immolated a just man, the father of a family. They have left alone and an orphan the child of his blood and of his affection. May Almighty God permit his servant Abdul Medjid to become the second father of the young girl, and may this flower of the West not refuse the friendly dew which is offered to her by him who would give his power and his life to cicatrize the eternal wound made in her young heart. This is the prayer of the unworthy servant of God, Judge of the innocent and the guilty—Abdul Medjid Khan."

The Billeting of Soldiers—Remonstrances having been made as to the great injustice inflicted on licensed victuallers and publicans by the small allowances made on account of the billeting of soldiers, General Peel has issued an order raising the allowance under this head from 1½d. a day to 4d. a day for each soldier.

The Post-Offices—The report of the Post-master-General for the past twelve months was issued yesterday. In the inland service it describes many extensions, the number of post offices in the United Kingdom having been increased by 134, making the total 11,235. The whole number of additional road letter-boxes put up last year was 465, making a present aggregate of 1,168, and they have been found to promote alike economy and dispatch. In the London districts further accelerations are still hoped to be accomplished so as to reduce almost to a minimum the time between the posting and delivery of a letter properly addressed. The result of what has already been effected is seen in an extraordinary increase of correspondence, the annual rate of increase of metropolitan letters which in the ten years previous to 1857 was less than 1,500,000, having been 4,239,000 in 1857, and 6,270,000 in 1858, a progress which promises to be increased in the present year. To the credit of the public, they have generally complied with the request that the initials of the district should be added to the addresses. The total number of letters delivered in the United Kingdom during the past year was 523,000,000, showing an increase of 3¼ per cent. The proportion to each person was 18. Of the whole, nearly a quarter were delivered in London and the suburban districts, and, counting those also which were dispatched, nearly one-half passed through the London office. The proportion of registered letters is about 1 in 400. The number of newspapers delivered was about the same as in each of the two previous years—viz., 71,000,000. The number of letters returned owing to the failure of the attempts to deliver them is about 1 in 300, and of newspapers 1 in 124. There were 7,250,000 of book-packets last year, being an increase of more than one-fifth. With regard to money-orders the report states 127 new offices were opened, making the total 2,360. The number of orders issued was 6,689,396 for a total of £12,662,105, (showing an increase of 4 per cent.) and the commission received was £111,591, which left a profit of £25,936. The money-order system, although now productive of a large profit in England and Scotland, is still carried on at a loss in Ireland, owing, in the latter case, to the smallness of the individual sums. The void orders which lapsed to the revenue, owing to the non application for payment, amounted last year to £1,902, the greatest proportionate number being in Ireland.

The Bible Barrow and the Barrowman.—This novel mode of colporting has been tried on the streets of Edinburgh for these ten days, and with wonderful encouragement. The barrow is crammed with Bibles, and ornamented with texts of Scripture upon placards, supported on poles from the center and the corners. A modest, intelligent young man moves it about in the great thoroughfares; occasionally he reads a chapter to attentive audiences of young and old, ragged, and dirty, and drunken, or haply in a fashionable thoroughfare. Here a moustached fellow will curse, and demand who authorized him to come there with his books! The young man hears out the curse, and then softly replies, "The Book that I sell says, 'Thou shalt not take the name of the Lord thy God in vain;'" and away slinks the gay heathen. A lady comes up; she sees a poor young woman reading the texts on the placards, and asks, "Would the girl like a Bible?" "Yes, mem," is of course the reply. A Bible is presented, and the young woman goes away rejoicing in her present. Anecdotes might be related of the barrow's progress during these ten days past, which would fill a volume. We close at present with one which occurred in the High street. A crowd of last confession and dying-speech criers came round the barrow one day, some swearing and others laughing. One of them began to handle and inspect the Bibles; at last he asked what one of them would cost? "Eightsenpence, my man," was the reply. The speech crier took out the money from his pocket, paid it down, and marched off with his prize under his arm, saying, "I'm no gude at reading, but I'll try."—*Scottish Press.*

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Editors' Book Table.

THE WAYS AND MEANS OF PAYMENT. A full analysis of the credit system, with its various modes of adjustment. By Stephen Colwell. Philadelphia: J. B. Lippincott & Co.

This book is written by a man practically familiar with the functions of cash and credit in the processes of commerce, and, at the same time, capable of philosophic investigation and analysis. Business men generally have a certain practical knowledge of the phenomena in relation to money, which is like a sailor's knowledge of the weather. Political economists investigate those phenomena, and inquire after the laws by which the phenomena are governed, as philosophers of another class, with various degrees of sagacity and success, search out the laws of forces which govern the winds, the clouds, and the rain. Money is, to most minds, a mysterious yet fascinating theme. Perhaps we might understand it better if we (we editors, not proprietors) were more familiar with it in a practical way. We intend to study "The Ways and Means of Payment" very diligently, and, if we discover any ways or means by which large debts and current expenses can be paid out of a small income, we will communicate the discovery to our readers. Meanwhile we advise all business men, who would understand the philosophy of commerce, to study for themselves the learned, elaborate, and philosophical treatise in which Mr. Colwell offers them the result of his inquiries.

THE METHODIST is the title of a new religious paper, which promises to make its mark in the communion whose name it bears. It will advocate, with moderation, but with evident ability and spirit, those reforms which so many Methodists feel to be necessary in their polity and discipline. We bid it welcome and wish it success.

BIOGRAPHIES.—Delisser & Procter, 508 Broadway, are publishing, in their "Household Library," a series of popular biographies which, if we may judge from the three specimens before us, may be safely commended to young and old. The three volumes upon our table are the Life and Teachings of Socrates, by Grote; the Life of William Pitt, by Macaulay, preceded by the Life of the Earl of Chatham, from another pen; and the Life of Mahomet, from Gibbon, with the Notes of Milman and Smith.

UNITY OF MANKIND.—We rejoice to see an able and almost unexceptionable work on the Unity of Mankind proceeding from the University of Virginia. The substance of this work was first published in *The Protestant Episcopal Review* as a critical examination of that pretentious and shallow compilation by Nott and Gliddon, "Types of Mankind." The work on our table is published by the ever enterprising and successful Robert Carter & Brothers, from whose establishment no bad book ever comes. Its full and descriptive title is, "The Testimony of Modern Science to the Unity of Mankind; being a summary of the conclusions announced by the highest authorities in the several departments of physiology, zoology, and comparative philology in favor of the specific unity and common origin of all the varieties of man." The author is J. L. Cabell, M.D, Professor of Comparative Anatomy and Physiology in the University of Virginia; and his work is commended to the reader in an introductory notice from Dr. Alexander of this city. We might take exception to what Prof. Cabell says in one passage (pp. 266, 267, *note*) "against the absurd and, in their consequences, wicked doctrines which modern fanaticism strives to erect upon the admitted truth of the unity of mankind." But we trust he would repudiate the inference which his argument seems to warrant, viz., that the negro and mulatto slavery in this country, with its systematic and persistent oppression, with its relentless traffic in human beings, with its disregard of all natural and inalienable rights, and with its legal prohibition of education where education ought to be provided and secured by law,—is justified by the fact, that the slaves, instead of dying off in the presence of a superior race, increase and multiply very much like other cattle. Perhaps "a little reflection" on his part, and a little inquiry into facts, would convince him that, whatever may be true of here and there an eccentric or monomaniac reformer, the great body of those whom he designates as "the zealous abolitionists of the day both in our country and in Europe," hold in reality no doctrine which he himself would deliberately venture to deny. He would not deny that the negro or mulatto ought to be recognized by the law as a man and protected by the law as a man. He would not deny that the laws which make one man's wife and children the property of another man, and which merge all the rights of husband and father, and all the rights of wife and children, in the paramount right of the owner, are an outrage against Him who hath made of one blood all nations of men. "Modern fanaticism" would soon become a harmless thing if the relation of the subject race to the dominant race in the Southern states were, in law and in fact, nothing more than what Prof. C. tries to think it is—a relation of dependence, of tutelage, and of such obedience and service as the apprentice owes to his master.

THE SPY. A TALE OF THE NEUTRAL GROUND. By J. Fenimore Cooper. Illustrations by Darley. New York: W. A. Townsend & Co.

We have already announced the elegant edition of Cooper's works from the press of Townsend & Co. Of our great American novelist nothing remains to be said for those familiar with that sphere of literature in which he reveled as a king. The style of this edition is almost unrivaled in the issues of the American press.

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MEMOIR OF JOHN GRISCOM, LL.D. By J. H. Griscom, D.D. New York: Carter & Bros.

The memoir of Dr. Griscom, founded mainly upon an autobiography, is interesting and valuable, not only as the revelation of a noble and beautiful character in a life of rare benignity and charity, but also as recording the origin of several of our most useful humane and reformatory institutions, which were either suggested or in part originated by the subject of this memoir.

NEW EDITION OF JOSEPHUS.—Messrs. Sheldon & Co. have issued an edition of *The Works of Josephus*, in a style of type and binding fit to have place in a good library. This has long been a desideratum, and we are sure that the edition will find general favor and a large sale. The catalogue of Sheldon & Co. offers to ministers a very valuable assortment of theological and miscellaneous books. They have also a series of practical religious works, and of Sabbath-school books, which place their house upon a footing with Tract and Sunday-school societies.

ABBOTT'S EGYPTIAN MUSEUM.

THE recent death at Cairo of Dr. Henry Abbott, so widely known through his collection of Egyptian antiquities, now in this city, renders it imperative upon the citizens of New York to take prompt and vigorous measures to secure his Museum for the public benefit. Dr. Abbott had uncommon facilities for collecting antiquities of the highest value. His long residence in Egypt, his professional influence with the government, his knowledge of the language and customs of the people, his knowledge of archeology, and his acquaintance with the Egyptologists and savans of Europe, enabled him to make his collection upon sound principles and with the utmost care. His regard for the honor of his native country, caused him to pass by every inducement to deposit his Museum in Europe, and to seek for it a permanent home in New York. It will be a public disgrace if we shall suffer it to be repacked and shipped to England. With the Assyrian marbles presented by Mr. Lenox to the Historical Society, this collection may become the nucleus of a great Museum of history and art. The Historical Society are moving vigorously in the matter, and about one-half the purchase money of $60,000 has been raised. We cordially concur in these remarks of *The Evening Post*:

"It is to be hoped that the matter will be speedily and satisfactorily settled, and the Museum be purchased by the Historical Society. Of the value of the collection it seems almost superfluous to speak. Learned men like Wilkinson and Layard have testified to its authenticity and historical importance. It contains a highly varied assortment of Egyptian antiquities of every kind, from the huge mummied bulls, whose indistinct forms are clearly perceptible through the thick swathing bands in which they have for centuries been wrapped, to the combs and hair ornaments worn by Egyptian ladies in the days when the Sphynx was young, and the Pyramids looked down upon the people that had placed the highest stone upon their summit. It contains rare old papyri, inscribed with quaint hieroglyphics, which impress the beholder almost with awe as he gazes upon letters traced, perhaps, by hands that are now embalmed with rare spices in some yet undiscovered tomb upon the shores of the Nile, and remembers that these characters have been read by eyes that may have gazed on the captive children of Israel as they passed in mournful procession into the land of Egypt, into the house of bondage. It contains stiff statues of grim old Egyptians, who may have held office under kings with preposterous names, like Thothmes and Menepthah, and who may have been prominent politicians in their day and generation. It also contains little articles that are quite as interesting, if not quite as large as these—the toys of little children—the toilet apparatus of Egyptian belles—the implements of Egyptian industry, and the rings and seals of Egyptian pride. Such a collection has never before been in this country. An offer of sixty thousand dollars has come from England, and unless the Museum speedily find a purchaser here, it will be shortly reshipped for the English buyers. It has been pronounced, by those well qualified to judge, to be, in some respects, superior to the Egyptian collection in the British Museum."

DR. THOMSON'S DEPARTURE.

REV. W. M. THOMSON, D.D., will sail, on Saturday, for Syria, via Southampton and Havre. It was impossible for him to spend the last Sabbath in this city, and consequently he will take his departure without any special farewell services. But the prayers of thousands will go up to God for his safe return to that field of missionary labor in which he is now the oldest survivor. During his visit in the United States, Dr. Thomson has become personally known to hundreds of Christian congregations. Multitudes of children will remember his beautiful exposition of the parable of the Good Shepherd. Beside, his "Land and the Book" has made his name a household word in thousands of families. Five thousand copies of this work have been sold in four months, and the demand for it must continue, since no one who would be an intelligent student of the Bible can afford to be without it. Dr. Thomson returns to his field in good health, and with high hope of the future of evangelical Christianity in free and progressive Turkey.

A NEW series of Union Sabbath services, *for the ensuing year*, will be commenced in the hall of the Cooper Institute, next Sunday; with a special view not only to extend the benefit of a Free Gospel to the masses, in every possible way, but also to promote such united Evangelical movements as may be presented in the Providence of God. The usual hour of afternoon service, from 3½ to 5 o'clock, will be devoted to a General Union Prayer and Conference meeting, and the morning and evening to regular public worship and preaching, conducted by ministers of the several Evangelical denominations in rotation. Collections will be relied on to defray the expenses.

Pianist.—Mr. S. B. Mills, the eminent pianist, recently from the Conservatoire at Leipzic, gives his first Grand Concert in this country, at Niblo's saloon, on Thursday evening, the 19th inst. He will be assisted by Mrs. S. B. Mills, also a graduate from Leipzic, who will be heard for the first time here in a duet with her husband and Miss Maria S. Brainerd, and other well-known resident artists.

Mr. Mills has already given his services in behalf of various charities. Critics accord him the first place among pianists now in this country.

Saratoga Springs.—A lady correspondent in Worcester, Massachusetts, wishes to express through our columns her grateful sense of the benefits she has derived from a sojourn of a few months at Saratoga Springs in the "Institute" of Dr. R. Hamilton, in restoring her to good health from a very distressing and obstinate disease. She thinks the Doctor's skill and indefatigable attention, with the ample and pleasant accommodations at the Institute, and the waters, were the means of her recovery; and she desires to recommend the "Medical and Surgical Institute" to the public who may be in pursuit either of health or pleasure.

Spring Hattress.—Messrs. Whitehead & Kittle, 142 Fulton street, manufacture an article of this kind, which we can answer for as a pleasanter bed for sleeping on than any we have ever tried. It is made of spiral springs of the best quality, all connected to a vertical spring border instead of the usual board base. Hence there is no hard or unyielding surface. It has also an attachment by which the head can be raised up to accommodate an invalid.

Andover Theological Seminary.

TO THE EDITORS OF THE INDEPENDENT:

Please allow me to say to the friends of this Seminary, through your paper, that I do not intend to be absent from my post at all during term time, as has been currently reported. I expect to employ in traveling the time of the regular vacations only.

C. E. STOWE.

Andover, May 16, 1859.

Acknowledgments.

Sums received at this office for "Chloe."

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General News.

FOREIGN.

During the present week we have been remarkably favored with frequent arrivals of news from Europe, without having yet arrived at any very decisive results; while the course of events has been backing and filling, and the great belligerent powers have been advancing and pausing, hesitating and acting, as if under the conflicting impulses of determination and of dread. And even to the last hour we do not hear of the deadly work of war as actually begun, although there no longer remains any human possibility of averting the terrible collision, which all anticipate will be more destructive of human life than any former wars, through the effect of the great improvements in fire-arms, and the immense masses of troops that will be engaged on the open plains of Italy.

The steam-ship Borussia, from Hamburg and Southampton on the 3d of May, and the steam ship Weser, from Bremen and Southampton on the same day, arrived at this port Sunday evening.

The Arago's news, to the 4th, was landed at St. Johns, Newfoundland, on Monday, and the ship arrived here on Tuesday, at 11 A.M.

The screw steam-ship Vigo, from Belfast, May 4th, *via* Queenstown, May 6th, passed Cape Race last Sunday night, but her news was not telegraphed till Tuesday night, and appeared in Wednesday's morning papers.

The War.—The Austrians commenced crossing the Ticino into Sardinia on the 29th and 30th of April, in three bodies, one to the southeast of Novara, one near Casale, and the third on Lake Maggiore, and gradually concentrated on the Scsia. They imposed contributions on the several towns, but met no armed resistance. We have a proclamation addressed by General Gyulai to the Sardinian population, to whom it guarantees "liberty, honor, security of property, maintenance of the laws, and protection."

The London Times of the 6th, speaking of the military operations, says: "They have come to no other result than that, after having been seven days on Sardinian soil, the invaders have not advanced more than thirty-five miles from the frontier river. It seems as though Austria had staked heavily for an opportunity, has won it, and now thrown it away. They have gained nothing by their choice of the movements and sudden initiative, except the power of making forced contributions on the enemy's country, while all the positions Sardinia holds are connected by lines of rails with each other, and by Alpine passes into France."

The French generals, Canrobert and Neil, reached Turin on the 29th, and joined the King, who commands the main army of Sardinia.

French troops, from across the Alps, entered Turin on the 30th, having been forwarded by railroad. It was on the 26th that French troops began to be landed in great numbers at Genoa, whence they are forwarded by rail to Alessandria and the other fortified places.

Italy.—Throughout the rest of Italy all is quiet. Says *The London Times*, May 4th: "The Grand Duke of Tuscany packed up his valuables in peace and departed, amid the acclamations of his subjects, attended by a guard of honor to Venice, and thence proceeds at his leisure to enjoy the hospitality of the Emperor, his sovereign, at Vienna. The Duchess of Parma appoints her Council of Regency without molestation, and goes forth from her revolutionized capital as unmolested as if she had been setting out on a tour of pleasure. The Pope also would have gone, with all his Cardinals about him, and, this time, without the necessity of a menial disguise, but that the tender assiduities of the French General restrained him. There has been nothing like resentment, nothing like vindictiveness, nothing like angry passion."

Pelissier.—The Duke of Malakoff had an audience of Queen Victoria on Thursday, and delivered his letters of recall, and would forthwith proceed to take the command of the Army of Observation, of which the headquarters is Nancy.

St. Petersburg, May 3d.—The official journal is authorized to declare most positively that there exists no treaty of alliance, offensive and defensive, between Russia and any other power whatever.

Financial.—The distrust on the Continent has produced a universal fall in the exchange, and gold is likely to be drained from England in large quantities.

All the neutral countries are beginning to feel alarm, and are seeking to provide themselves with funds.

There has been continued excitement in the wheat market. Another rise, equal to six cents per bushel, occurred yesterday, and the total advance during the past ten days has been equal to 36 cents.

The cotton market, on the other hand, has experienced a further decline, equal to half a cent per pound.

The Times says the Austrian banking firm just failed at Vienna was extensively large. Their liabilities are reported at two million pounds sterling, but the sum is mere conjecture.

The Elections in England.—The members returned to the new House of Commons, up to Thursday night, amounted to 552. *The Times* estimates the total ministerial gain at 17, and *The Herald* at 24.

P.S.—The Canada arrived at Halifax on Wednesday forenoon, with advices to Saturday afternoon, May 7th.

No battle had as yet occurred between the opposing forces in Sardinia. The Austrians had, however, been repulsed in an attempt to cross the Po at Trassinal, with considerable loss.

The celebrated Baron Humboldt died at Berlin on Friday.

DOMESTIC.

The Health of the City.—On Tuesday, Mayor Tiemann took possession of the City Inspector's Department, and gives official notice that no claims for work done henceforth through that department will be legal until the vacancy in the office of the City Inspector is filled. Morton is out at last, Judge Allen having decided against his application for a mandamus to compel the Mayor to sign his claim for salary.

The China Mission.—Mr. Reed, Ex-Minister to China, has closed the affairs of his Legation to the entire satisfaction of all. The provisions of his principal treaty, made in June last, are yet imperfectly understood. Mr. Ward, his successor, took it to exchange ratifications. All the great Powers agreed upon having temporary missions at Pekin, abandoning the idea of making that a permanent residence, and Mr. Ward will be the first representative.

The Slave-Trade.—*The Savannah Republican* publishes an indignant protest of the Grand Jury which recently indicted the parties suspected of complicity in the slave-trade. The jurymen state that they were compelled under oath, by instructions from the court, to find a bill in accordance with that law prohibiting the slave-trade; but desire to be understood that they did so against their will.

Parker.—A letter from Rev. Theodore Parker represents him as improving in health. He expected to leave Santa Cruz yesterday, in an English steamer, for Southampton, England.

Juvenile Emigration.—Mr. C. C. Tracy left this city for the West, with another company of little ones from the Children's Aid Society. The party was more than usually interesting.

A Street through the Park.—The surveyor having staked out the Beekman-street extension through the Park, workmen have commenced to take up the flag-stones of the crosswalk along the line, preparatory to putting down the Belgian pavement.

Commercial and Financial.

Commercial Anniversary.

The great Southern "Commercial Convention" for this year is now in session at Vicksburg. The subject of building steam-ships (*with Northern capital*) to ply between Charleston, or some other "commercial center," and Liverpool, has been entirely overlooked or forgotten. Perhaps it is thought that in shunning "Northern abolition traders" and dealing "direct with Europe," where "agitating" is done only at a distance, would be jumping out of the frying-pan into the fire. If so, the matter *should* be postponed for the present. "The first business before the Convention," we are informed by telegraph, was to hear a report on the "want and supply of *African* labor at the South." Shades of—General Jackson, what does *that* mean? Oh—ah—nothing more we suppose than "cementing the bonds of union" between this glorious republic, the "home of the free (white folks) and the land of the brave" and poor benighted Africa, where every man can have his own wife and children. That there is a great "want" of *African* labor at the South at present is perfectly apparent. *Somebody* must do the work, and if the whites are too lazy to "*perform manual labor*," of course there must be a *great* want, and if that "want" is not speedily supplied, nothing can "save our glorious union" aforesaid, but to cry to *Africa* for "help."

It is true that certain antiquated old fogies once declared and enacted that the slave-trade was piracy, but what of that? So did similar-minded and crazy-headed old fanatics in New England once pass laws that beer-barrels shouldn't work on Sundays. In this age of progress who would pause to consider such abstractions.

Another subject is also before this grand Southern Commercial Convention. An "Ex-Governor of Mississippi and Member of Congress" proposes to that august body, that, in case a Republican President is elected in 1860, the South should take "immediate steps" to dissolve the Union. Awful! what could the new President do without a "South?" Messrs. Seward, Chase, and Banks, or whoever you may be, we ask you to consider this important matter. What are your sentiments? Could you ever meet your constituents or the people, and say, "We know no South!" We pause for a reply.

We regret that the pressure of reports in our columns of other meetings forbids a more lengthy notice of this important commercial anniversary.

First-Fruits of the War.

The war in Europe has already produced its first-fruits here. It has caused the failure of Jacob Little & Co., who had extensively bought stock on time, which has depreciated in price. American securities are being returned home for sale. It is idle to suppose that the European war will work altogether for our benefit. Its derangements of monetary affairs will extend to us. A large amount of foreign capital is generally employed in this market, and its sudden decrease or increase must affect us. An increase of exports of goods to this country is likely to be the certain consequence, as well as an increased demand for our gold. Our banks, though well supplied with gold at present, must lay their account in the future with a large decrease. The balance of trade is against us, and will continue so until the revival of cotton shipments in the fall. The Bank of England's reserve of notes is diminishing fast. The Bank of France has increased its rate of discount to four per cent, and probably by this time the Bank of England has done the same. Though the prices of flour and grain were rising in England, they were far below those ruling in the market of New York. Flour in Liverpool is $2 per barrel cheaper than here. The Bank of England continues to lose coin.

We copy from *The London Economist* of the 30th April the following table affording a comparative view of the bank returns, the bank rate of discount, the price of consols, the price of wheat, and the leading exchanges, during a period of four years, corresponding with the present date:

At corresponding dates with the present week.	1856.	1857.	1858.	1859.
Circular including post bills	£ 20,769,847	£ 28,513,710	£ 21,277,952	£ 22,705,780
Public deposits	4,008,071	5,311,645	3,830,190	5 240,296
Other deposits	11 036,793	9,450,494	15,657,648	15,334,625
Government securities	13,370,453	14,333,126	9,885,484	11,371,118
Other securities	15,975,189	17,739,004	15,455,430	17,505,501
Reserve of notes and coin	4.373,910	4,241,580	12,726,145	10,175,717
Coin and bullion	9,723,130	9,555,235	12,674,750	17,040,342
Bank rate of dis.	6 7 p c.	6½ p. c.	3 p c.	3½ p. c.
Price of consols	92	92¾	97⅝	89¾
Av. pr. of wheat	67s. 11d.	53s. 2d.	44s. 9d.	41s. 4d.
Ex. on Paris, short	25 10 25 45	25 10 25 30	25 25	25 10 25 20
Do. Amsterd'm do.	11 18½	11 10½	11 15	11 14
Do. Hamb'g, 3 mo.	13 11	13 8½	13 6½	13 4¾ 13 5

The price of wheat, it will be observed, is greatly below what it was in the corresponding period of previous years, and shows great home resources. The discounts were increasing as well as the circulation, but the specie and reserve were falling off. The rate of discount outside the Bank was rising, and must compel the Bank to a similar action. The gold received from Australia and America was all absorbed for the Continent, and a great deal more. The East India and China demand for silver increased. The Indian loan is not all remitted to India. Exchanges were turning against England, and money, therefore, would be in increased demand. A rise in wheat to the level of former years would increase monetary difficulties, and it is to be recollected that we are not in a condition to supply Europe to any extent with breadstuffs. We have to wait another crop.

Dry Goods.

The large importations of this season seem all to be wanted, for a very small proportion is warehoused in public store, the greater part being entered for immediate consumption; and, what is still more striking, few goods are remaining in first hands. The jobbers are busy. The country trade is still good for seasonable goods. Fancy silks are sought for, and the supply is scarcely equal to the demand. Staple silks are in moderate request. Prices are firm, for it is feared the production of silk in Italy may be interfered with by the war, as well as the manufacture of silk fabrics checked by the withdrawal of laborers from the factory to the field. Ribbons are in excessive supply, and are mostly sold through the auction-room. Foreign cloths are in great supply, with a fair demand from the clothiers. Domestic goods are in steady request. Cotton staple goods are without change in price. Prints are dull. Lawns sell quickly. Fancy spring styles of cassimeres are in active demand, and fall styles are also selling for distant markets. There are a good many country buyers in town, as is usually the case in anniversary week; and country stocks are being replenished. The closing month of the spring season for business exhibits as active a demand nearly as the preceding months.

We annex a comparative statement of the Imports of Foreign Dry Goods at New York for the week and since Jan 1st.:

For the week.	1857.	1858.	1859.
Entered at the port	$756,906	$599,663	$1,188,826
Thrown on market	510,020	750,866	1,051,750
Since Jan. 1:			
Entered at the port	$39,711,113	$17,958,732	$42,666,519
Thrown on the market	37,529,635	23,043,485	43,590,176

ENTERED FOR CONSUMPTION.

Manuf. of	Pkgs.	Value.	*Manuf. of*	Pkgs.	Value
Wool	1,543	$435,794	Miscellaneous	362	$30,762
Cotton	1,063	198,337			
Silk	668	232,588	Total	4,290	$1,018,244
Flax	654	126,763			

WITHDRAWALS.

Manuf. of	Pkgs.	Value.	*Manuf. of*	Pkgs.	Value.
Wool	1,061	$20,961	Miscellaneous	74	$2,577
Cotton	32	5,209			
Silk	1	99	Total	218	$33,506
Flax	30	4,160			

WAREHOUSED.

Manuf. of	Pkgs.	Value.	*Manuf. of*	Pkgs.	Value.
Wool	336	$87,473	Miscellaneous	51	$16,100
Cotton	70	16,953			
Silk	57	27,945	Total	684	$170,582
Flax	170	22,111			

What For?

A novel incident occurred lately in Wall street. Of the large sum of $1,600,000 specie shipped, a large part was in gold coin, and the agent of Messrs. Rothschilds scoured the market for ten-dollar pieces. It is usual to ship twenty-dollar gold pieces when coin is wanted, but in this instance the house in question would only take eagles. Neither half eagles or double eagles would answer the purpose!

Items.

Hon. Hugh J. Jewett has been appointed Receiver of the Central Ohio Railroad Company in the suit brought by the Trustee of the first and second bondholders for the foreclosure of that Road. Messrs. H. Stanbery, H. H. Hunter of Ohio, and Fred. A. Lane of this city, are counsel for the bondholders.

The final decree in accordance with the previous arrangement between the various parties in interest in the Cincinnati, Wilmington & Zanesville R. R. has been entered in the Circuit Court of the U. S. for the Southern District of Ohio, giving a paramount lien on all the property and franchises of the Company in favor of the first bondholders and in favor of the other parties in interest according to the date of their various mortgages, subject to the first. The execution of the decree is to be suspended for three years, to give the Company an opportunity to complete the road to its junction with the C. H. & D. R. R. H. H. Hunter and Chas. B. Goddard of Ohio, and Fred. A. Lane, are counsel for the Trustee of first and second mortgages.

Dime Savings Bank of Brooklyn.

This Institution was organized last week, at a meeting of the Corporators, when the following gentlemen were elected officers, viz.:

John A. Cross, President,
Harold Dollner, 1st Vice-President,
Jacob H. Sackman, 2d "
Wm. H. Edwards, Treasurer.

TRUSTEES.

Cyrus P. Smith,	Daniel Embury,	Harold Dollner,
Eilwood Walter,	Richard Field,	George Hall,
Henry Rewland,	Moses S. Beach,	Wm. W. Edwards,
Alanson Trask,	Josiah O. Low,	I. H. Frothingham,
Thomas H. Sanford,	Moses F. Odell,	John Halsey,
Wm. Kilworth,	Samuel S. Powell,	Sherman H. Sterling,
Peter O'Hara,	David Farley,	Charles Lowrey,
Edwards W. Fiske,	John A. Cross,	Adolph Koop,
Cenklin Brush,	Dan'l Chauncey,	John H. Baker,
Albert H. Osborn,	Jacob H. Sackman,	Stephen Halsa,
	Isaac Carhart.	

They have taken the central and convenient office in the Post-Office building, on the first floor, next door to the Post-Office, and will open it for business in a few days.

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For Spring and Summer,
FASHIONABLE AND CHEAP.
Full Assortment of New Styles, Now Ready.
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Curtain Materials, Tassels Bands, Loops,
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and Upholstery Goods of every description,
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BLEACHED AND BROWN SHEETINGS
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FAMILY AND HOTEL LINENS,
Damasks, Table Cloths, Napkins, Towelings, Sheetings,
Pillow-case Linens, Shirtings, Bath Towels,
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WARRANTED PURE LINEN,
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Medallions and Brussels, Three Plys, Ingrain and Stair Carpetings, Rugs, Mats, Druggets, Matting, Oil-Cloths,
etc., etc., etc.
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516-5490 Nos. 255, 257, 259, and 261 GRAND ST.

DYSPEPSIA! DYSPEPSIA!! DYSPEPSIA!!!
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And if the Medical Faculty would consent for once to lay aside a little of its false dignity, and boldly come forward and use Radway's Ready Relief in Yellow Fever, Typhoid, Remittent, and other malarious Fevers, *there* would be a wonderful saving of human life. Since then the regular Doctors prefer to let their patients die,—rather than to save them by the use of Radway's Remedies,—it is the duty of every one to look to their own safety, and provide a supply of these Remedies, which will never fail in securing you perpetual health.
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Price $2 per bottle, or three bottles for $5, with full directions for use. Address J. WINCHESTER,
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The important qualities of a perfect hair-dressing seem to have been successfully combined in Burnett's Cocoaine, the active principle of which is Cocoa-Nut Oil. Its merits have been successfully tested with a unanimous and satisfactory result. Those who value a beautiful head of hair, will do well to use this elegant preparation. Aside from its acknowledged superiority, it is claimed there is a saving of fifty per cent. favor of this over other compounds, one application being sufficient to last for days.—*Providence Post.* 522-573

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The following notice, published in *The Congregationalist* of November 20, 1857, *was written* by Mr. C. A. Richardson, one of the editors of that journal:
"The following paragraph, from *The Watchman and Reflector* of September 24th, expresses so candidly and correctly our own opinion, and the result of our experience in the use of the article referred to, that we take pleasure in copying it, as a favor both to the buyer and seller."
The paragraph to which the above refers *was written* by Rev. John W. Olmstead, editor of *The Christian Watchman and Reflector*, and was published in that paper in Boston on the 24th of September, 1857:
"PERUVIAN SYRUP.—We made reference to this medicinal preparation last week in a quotation from our contemporary, *The Puritan Recorder*. An advertisement of the Syrup may be found in our columns. It will be seen by referring to this, that it is not an ordinary compound or preparation, but embraces a discovery whereby an important principle in medical science is most successfully applied. This Syrup is hence no common quack nostrum, and has properly nothing that allies it to the current empiricism of the day. It is not often that as journalists we feel ourselves at liberty to speak in praise of any of the different medicines which are claimants for popular favor and use. But the Peruvian Syrup we are bold to make an exception, not only on the ground of the high authorities and commendations with which it comes authenticated, but from its use personally and in our family. Unlike other popular remedies, its effect on the system as an alterative, tonic, and restorative is not sudden and violent, to be succeeded by a more doubtful bodily condition than ever, but genial and sure in a high degree. The action is in evident harmony with the laws and constitution of nature. We feel fully justified in commending to suffering invalids, of which various stages and types there are so many, this important and excellent medicine."
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